# THE DIAMOND *of Deuotion:*

Cut and squared into six *seuerall points:*

Namely,


1 The footpath to Felicitie. 1
2 A guide to Godlines. 81
3 The Schoole of skill. 181
4 A swarme of Bees. 209
5 A plant of pleasure. 245
6 A Grone of Graces. 283


Full

*Of many fruitfull lessons enaileable* to the leading of a godly and reformed life.

By Abraham Fleming.

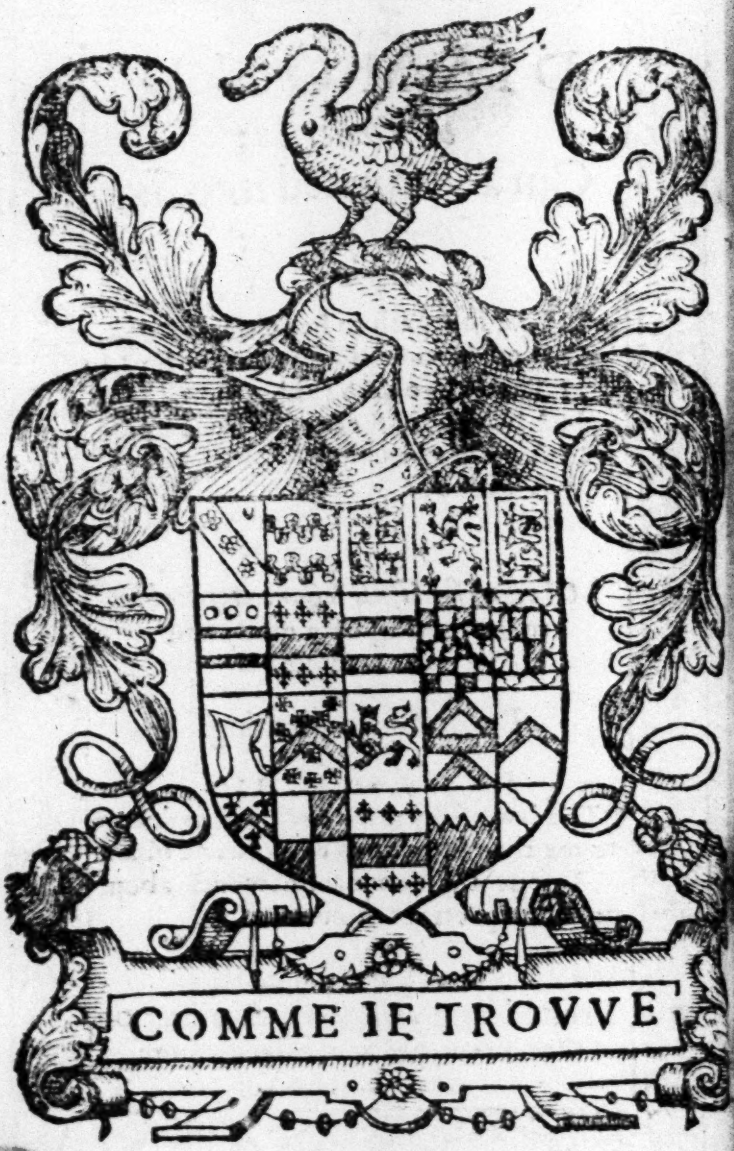
*Psal.* 119. *vers.* 72. 127.

The law of thy mouth O Lord, is deerer to me than thousands of gold and siluer.

I loue thy commaundements aboue gold and pretious stones.


AT LONDON,

Printed by *Peter Short*, dwelling on Bredstreet hill at the signe of the Starre. 1602.


COMME IE TROVVE

# TO THE

Right Worſhipfull, Sir *George Carey, Knight, Knight Marſhal of her Maieſties* moſt honourable houſehold,

*Sonne and heire apparant to the right Honorable Lord* Henrie *Lord of Hunſdon, &c.*

## AND

To the moſt vertuous and godly minded *Ladie, the Ladie* ELIZABETH his wife, long life, and happie daies.

NOT VNADuiſedly (*Right worſhipfull*) but vpon ſingular circumſpection did the auncient Greeks call Hercules by the name of *Musageres. It is alſo recorded as a thing memorable, that Fuluius Nobilior, at the great ſpoiles of Ambratia, preſerued harmeles and vndamnified the images of the nine Muſes, and conueying them into Hercules Temple, kept them there verie carefully.*

Now (right worshipfull) vpon what consideration those worthie Seniours did this, I scarcely vnderstand, vnlesse this might be the reason, because they perceiued and saw, that betweene the affaires of learning, and the exploits of valiantnes, there is a certaine intercourse of dutifulnesse, and a necessarie kind of seruice interchaungeablie required.

For they (wisely no doubt) foresawe, and precisely noted this as a warranted principle that the liberall sciences stoode no lesse in neede of the fauourable patronage of great men, for their supportation and maintenance: than the stratagems and noble acts of great men, of the liberall sciences, for the reuiuing of their renowne, and the continuing of their remembrance.

For bookes are dedicated vnto such as be of Worship and Honour, that vnder their tutelesship and protection, as vnder the couert of Mineruas shield, they might lodge in safetie, and be sufficiently defended against the venemous teeth of malicious mouthes: and the commendable vertues and valiant actes of worthie Gentlemen, are registred and sealed vp in the monuments of the Muses, that by their incessant vtterance, and perpetuall speech they might be exempted and set free from the enuious shot of consuming time.

Plinie presented his naturall Histories vnto Vespasian: Lucane his historicall poetre vnto

vnto Nero: Oppian his golden booke of fishes vnto Antonine. And Iulius Pollux his volume of the names and termes of things vnto Commodus: of whom they were so well accepted, that they do at this instant, and shal for euer hereafter, remaine euen to the end of the last generation.

The example of which aged writers, and the vsuall manner of our moderne Polygraphers both straungers borne, and home bred, as heretofore I haue bin induced, so presently I am perswaded to follow, for two allowable reasons.

First because the hypothesis or argument of this booke, is generally applicable to euerie priuate person, & will (I hope) requite the trauell of the vnderstanding Reader, with reasonable profit and aduantage.

Secondly, for that your worship hath the common name and report to bee indued with sundrie singular gifts of mind, as vtterance of forraine tongues, varietie of knowledge in the Arts of greatest difficultie, iudgement in affaires of pollicie: beside the gifts of bodie and fortune, which if I did deseruedly decipher, (though I spake the truth, yet should I incurre suspition of Gnatonisme) time would first faile me, before I could make an end.

But aboue all (which is the foundation of my hope and confidence) for that your worship is so nobly minded) as with rare courtesie to fauour and incline vnto such as professe them-

ſelues learned: or not profeſſing, are ſo reputed: or not reputed, appeare ſo to be, by ſome extrinſecall teſtimonie exhibited to the open world.

But deſirous to knit vp that briefely, which were it not for the abuſing of your Worſhippe with vanitie of words, would be written at large, I beſeech you fauourably to accept this my trauell, being a mixt treatiſe, partly Theologicall, and partly morall, and to vouchſafe it your Worſhips protection.

Which I craue ſo much the more inſtantly, becauſe the patronage of ſuch, ſo worſhipfull, ſo learned, ſo deuout, and ſtudious, will be meanes to prefer this booke, and to bring it the more in vſe and exerciſe, being (to ſpeake allegorically) a ſhip of ſafegard, wherein euerie Chriſtian, high and low, rich and poore, young and old, may ſayle through all ſeas and ſtreicts of this troubleſome & wicked world, without running vpon the rocke of repentance, and come at laſt by a direct current to the port of endleſſe peace and happineſſe, euen the kingdome of Heauen, whereof the Lord God make you, and all your Worſhips affinitie and conſanguinitie partakers, for the merits of his Sonne Ieſus Chriſt,

*Amen.*

At your Worſhips commaundement alwaies moſt dutifull,

*Abraham Fleming.*

# THE FOOTEPATH to Felicitie,

## *Which euerie Chriſtian* muſt walke in, before *he can come to the land* of Canaan.

By Abraham Fleming.

*Pſal.* 25. 11. 12.

11 What man is he that feareth the Lord? him ſhall he teach in the way that he ſhall chooſe.

12 His ſoule ſhall dwell at eaſe, and his ſeed ſhall inherit the land.

*Apoc.* 22. 14.

14 Bleſſed are they that doe Gods commaundements, that their right may be in the tree of life, and may enter in through the gates into the Citie.

AT LONDON
Printed by Peter Short.

# A Preface to the true *Christian Reader*.

THere is some reason, why this first treatise beareth the name and title of the *Footepath to Felicitie*: although some, more captious than cunning, pretending notwithstanding a singular and secret knowledge and iudgement, condemne many bookes by their outwarde face, being nothing seene in the bowels of the same, and vtterlie ignoraunt to what issue the conueyance of the matter is like to grow. But to leaue them in their owne follie, albeit they would bee counted wise, and to touch the name of this present discourse, called *The footpath to Felicitie*, I thinke it

it is not vnneceſſarie.

The preſent treatiſe, whereof this, forfault of a better, may bee the Preface, is named *The footepath to Felicitie*, and not without ſpeciall reaſon. For, to growe in fauour with Princes, Potentates, and Gouernours of prouinces, we ſee there is a way, after the which diligent inquiſition and ſearch muſt be made, and being found, it muſt bee walked in with ſynceritie and vprightnes of minde. Some by this gift, ſome by that ornament, either of minde or bodie, become gratious and acceptable in the eies of their Lordes and Maſters, in which waie whiles they keepe their feete with integritie and ſimpleneſſe, they are ſo much the more fauoured, by how much their good giftes are well and rightly vſed: and in this grace and liking of their betters they are ſure to continue, ſo long as they make vertue the foundation of their ſeruice.

To draw to our purpoſe, God is omni-

omnipotent, all princes are impotent: he immortall, they mortall: he aboue, they below: he Creator, they creatures: finally, he a cleare fountaine of all goodnes, they filthie puddles of wickednes. Is it our wish, is it our will, is it our intent, affection, and desire to please him, and to direct our liues after his good pleasure? Then must we know, then must we learne, then must wee enure our selues to tread in the footepath of faith, which conducteth such as walke in it to perpetuall felicitie, and therefore deseruedlie hath this denomination or name to be called *The Footpath to Felicitie.* Now touching faith, it is such a generall inclusiue, as that it admitteth the exception of no vertue, either morall or intellectuall, wherewith whosoeuer are indued they haue furniture enough to enable them to serue both GOD and man. By this our forefathers grew famous, this they possessed in full measure and waight, and therewith

with a ſupply of all other good gifts. For faith hath her traine, ſhe hath her retinue, ſhe commeth not without a companie of confederates.

To paſſe this ouer, becauſe it is a point, wherein none (as I thinke) is to ſeeke: it is to be vnderſtood, that this footpath to felicitie conſiſteth in ſundrie particularities, which though they be many, yet may they be reduced vnto two principal heads, the firſt concerning God, the ſecond touching man. But cutting off all diuiſions, and ſubdiuiſions, for the auoyding of tédiouſnes, abruptly concluding this Preface, I ſubmit the title and the matter of the Treatiſe inſuing, to the cenſure of the wiſe and diſcreet reader, vnto whoſe iudgement, after due obſeruation of the whole inuention and conueyance, as vnto a ſufficient referendarie, I appeale: and now to the purpoſe.

The

# THE FOOTEPATH TO FELICITIE.

## The first Chapter.

1. *Who they be that walke in the footepath which leadeth vnto felicitie.* 2. *The sentence of the Prophet Dauid to the same purpose.* 3. *Of the waies wherein men continually and commonly do walke.* 4. *Examples of Gods iudgements vpon such as walked in the waies of wickednes.* 5. *The reward of the wicked, and who they be that haue their portion in hell fire.* 6. *What they are by name, and common course of life.*

1 THIS question was demanded of our sauior Christ: namely, what a man might doe to win

win eternall life? The answer was directly made, by keeping of the commandements. The Ruler (for so Luke noteth him by that title of dignitie, but Mathew and Marke speake indefinitely, making mention of one, but not describing him by anie name of preheminence) the Ruler I say, redemanding and alledging for his owne iustification, the obseruation of the commaundements from his youth, and requiring to know what he did lacke, as though he had fulfilled all thinggs in such ample manner, that he needed no further supplie: Christ to lay open before him his inward disease, which the Ruler felt not before, inioyned him, if he would be perfect, and finally obtaine euerlasting life, to goe and sell his lands, his farmes, his impropriations (if he had anie) his purchases, his great offices his corne, his cattell, his apparrell of rich and costlie silke, his plate of siluer and gold: finally, his dwelling

ling house, with the implements of the same, & to distribute the reuenues of all these his possessions to the poore. Which doctrine of Christ, the queasie stomach of this wealthie Gentleman could in no case digest, albeit our Sauiour, immediatelie vpon his iniunction, annexed a promise, that for recompence of his transitorie substance he should haue treasure in heauen. Wherby then we see, that the bare opinion of innocencie, and the extrinsecall and ceremonious righteousnesse, which was the foundation of this Rulers iustification, is so farre from deserning the name of truth and holinesse, that it is iudged mere hypocrisie and dissimulation. Whereupon I inferre this, that whosoeuer leadeth his life within the limits of this resolution giuen by our Sauiour Christ, that is to say, hath not onely the knowledge, but also the practise, vse, and experience of his counsell and aduise, the selfe-same person treadeth the

footpath to felicitie, and is paſſing ouer into the Paradice of perpetuall and perfect pleaſure.

2 When the Prophet Dauid, after ſundrie holy ſayings, ſauouring of ſpirituall vnderſtanding and knowledge, thought in his heart, that albeit he ſaid neuer ſo much, yet he could not ſpeake inough: to expreſſe the feruent zeale of his heart towards God the author of all true felicitie, hee aſketh this queſtion: whereby ſhal a yong man redreſſe his way? And anſwering the demaund, thus he ſaith: In taking heed thereto, according to thy word.

3 Which ſpeech of the Prophet hath this meaning, that the way wherein men take pleaſure and delight, is the way of wantonnes, ſenſualitie, and laſciuiouſnes: the way of all vnclanneſſe, vanitie, and wickednes: the way wherein fleſh and bloud triumpheth, and repoſeth perfect happineſſe, the way which God hateth and abhorreth, being

being as contrarie to the prescript rule of his commaundements, as light and darknesse, Christ and Antichrist, Heauen and Hell, God and the Diuell: the waie which leadeth to the dungeon of destruction: the way of Gods heauie wrath and vengeance: the waie wherein sinners walke at will, and pitch their pauilions of pleasure.

4 In this wicked way the olde world went forward so long, till they were ouerwhelmed with the irrecouerable plague of the flood: this way brought vpon Sodome, Gomorra, and Pentapolis, fire and brimstone from heauen: in this way Pharaoh of Aegypt and his people tooke so long delight, that at last they were ouerthrowne and cast away: by hunting this way the Israelites prouoked God to be their aduersarie: yet this way brought Babylon to desolation, Hierusalem to ruine, Samaria to decay, Absalon to shame, Saule to reproch

reproch, Achan to his end, Iudas to desperation, and all wicked liuers, that wallow in the filthie puddle of their sinnes, without remorse of conscience, or care of repentance, to vtter damnation.

¶ This is the way that leadeth, as it were by a right and direct line, to that bottomlesse pit, where Sathan and his Angels dwell in darke dens of discomfort, whither must repaire all such as God hath cast off from the hope of euerlasting ioye, and blotted their names out of the booke of life. Thither shall be thrust all such as are diuided and cut off from the communion and fellowship of Saints, such as haue not oyle prepared in their lampes, such as haue not on the wedding garment, such as are not sealed in the forehead, such as are not of the true sheepfolde, such as march not vnder Christes banner to fight in the fielde, such as haue not in them the spirit of sanctification, such as haue their consciences

ces seared with an hot yron, such as are appointed to be crushed in peces in the winepresse of Gods wrath, such as haue made themselues straungers from the kingdome of heauen.

6 To be short, and to speake summarilie, in this pit is the portion of all such, as haue cast the commandements of God contemptuously behind them, couetous persons, robbers, adulterers, swearers, rebels, blasphemers, bloudsuckers, extortioners, vsurers, idle liuers, wantons, enemies to Gods truth, Antichristians, lyars, false disciples, teachers of diuelish doctrines, prophaners of holie things, superstitious persons, sowers of Sects and Schismes in the Church, Atheistes, Nullifidians, Apostataes, maintainers of erronious opinions, Papists: and to conclude, all that liue after the flesh, blundering like Beetles in blindnesse, hating the light like Bats and Owles, whose lot is to

drinke

drunk the dregs of Gods wrath and vengeance, out of a full cup, to their comfortlesse condemnation.

## The second Chapter.

*1 Of the way of righteousnes. 2. Nothing can hurt them whom the Lord defendeth. 3. Of the power of God and his grace: also who are fortunate, and who miserable. 4 The same opened and proued by one speciall example in steed of many. 5. What we must do if we will walke in the way of the Lord. 6. Of the way of righteousnes, and who walk in the same. 7. Wholsome counsels and admonitions.*



Then sith it is apparent by this recital of offenders, who they be that walke in the wide way that leadeth to destruction: it is come to be gathered, who they be that abhorre and auoid, who they be that detest and defie it, worse than a Scorpion, which stingeth vnto death.

1. The

1 The waies of the righteous are in the hands of God, and he disposeth the footesteps of the iust: he is at the elbow of the faithfull to stay them from falling, and by his spirit hee maketh their treadings stedfast. How then is it possible for the godly man to miscarie, hauing the Lord God his gratious gouernour?

2 What afflictions can alter his happines, that hath the king of glorie to be his helper? what weapon can wound his soule, that is armed at all points with the spirit of fortitude and strength? what temptations can ouercome him, whose right hand holdeth fast the sworde of Gods word, which cutteth in sunder whatsoeuer it smiteth, and pearceth betweene the marrow and the bones?

3 With whom Gods power is present, nothing can turne to his annoyance. Before whom the grace of God breaketh the yee, his passage cannot bee perillous: and there-

therefore that man is most happie & fortunate, whom God vouchesafe to gouern: as he contrariwise is most miserable and accursed, whom the spirit of the Almighty hath forsaken.

4 Examples hereof are in the holy Scriptures, most plentifullie to be gathered. For let vs but looke vnto the two first sonnes of Adam, Caine and Abel, who being brethren, and both comming of the loynes of the same parents, were notwithstanding contrarie in all respects: the one a murtherer, the other a martyr: the one bloudthirstie and violent, the other mercifull and innocent: the first a persecutor, the second a sufferer: the elder refused, the yonger receiued: Caine accursed, Abel blessed. Heere we see the effects of Gods grace, and his iudgements in one example for manie.

5 But to returne vnto the footepath of felicitie, which is nothing else, but the way wherein the Lord

Lord hath commaunded vs to walke: it is necessarie that wee heare the counsell of the holy scripture: namely, that if we will bee perfect, we must walke before the Lord, as Noah did, who for so doing, was called the iust and vpright man of his time. Salomons aduise ought not onely to be receiued, but also followed, who teacheth vs a neere and readie way to the footpath to felicitie, exhorting vs in all our waies to thinke vpon God, and he will direct our steps.

6 There is a beginning of this good way, which the wicked haue not the grace to attaine vnto: but it pleaseth the Lord to reueale it to the iust. This beginning is expressely noted by the holy Ghost to be righteousnesse, which is the greatest riches that anie Christian heart can wish. This way of righteousnes is the Lords way, it is the holy way, wherein the Iewes in Esaias time, and in them wee and our posterities after vs, are com-

commaunded to walke, without shrinking aside either to the right hand, or to the left.

7 In this way, being the way of perfection, it is not possible for vs, vnlesse we put off our imperfections, to walke: for it is a sanctified and holy way, and therefore nothing that is common or vncleane can treade in the same. Let the counsell of Tobie teach vs what to doe in this case: namely, to beseech the Lord that he would guide our pathes, and direct vs in our waies. Let vs harken to the counsell of Dauid, and pray as he prayed: Stay my steps in thy pathes, O Lord, that my feete do not slide. For the saying of Salomon is most agreeable vnto truth, That the heart of man purposeth his way, but the Lord doth direct his steps. Let vs therefore go vp to the Lords hill, and to the house of the God of Jacob, and he shall teach vs his waies, that we may treade in his paths.

The

## The third Chapter.

1 *The maner howe we ought to examine our selues, wether we walke in the waie of the Lord, or not, and first, of our Christian belieſe.* 2 *Of the keeping of the commandements, and how we haue discharged our duties therein.* 3 *Of the violating of the ſabboth daie, and how it is prophaned.* 4 *The ſundrie waies whereby concupiſcence is kindled.* 5 *A teſtimonie and token of a cleere and vnguilty conſcience.*

HOwe ſhall a man perſuade himſelfe that hee walketh in the waie of the lord, and is guided and conducted by his grace? Let him enter into his own conſcience, and call to examination his continuall trade of life & conuerſation, thus communing with his own heart. e

1 Haſt thou performed the ſolemne vowe which thou madeſt with God in thy baptiſme? haſt

thou renounced and detested the Diuell and all his workes? Hast thou beléeued in God the father, in God the sonne, and in God the holie Ghost? Hast thou beene a maintainer of the ancient and apostolicall faith, which acknowledgeth the incarnation of Iesus Christ, his passion, his descension, his resurrection, his ascension, and his glorification?

2 Hast thou beene an vnfeigned worshipper of God, and not mingled his deuine and sincere seruice with mens imaginations, vaine ceremonies, irreligious rites, superstitious traditions, and heretical constitutions? Hast thou not been derogatory in thought, word, nor deede to the honour of God, whereby he hath beene depriued of some part of his honour? Hast thou not beene a worshipper of images, a fauourer of idolatrie, a popish canonist, an anoled sacramentarie, a Franciscane, a Dominicane, a Trinitarie, a popish Sectarie, a Iesuite

ſeiuate a ſæde of Antichriſts ſeminarie, a bringer in of nouelties into the Church, to the ſowing of ſects, ſchiſmes and hereſies? Haſt thou not bene a ſwearer, a forſwearer, a blaſphemer, a lyer, a diſſembler, an hypocrite, and falſehearted, whereby thou haſt taken the name of God in vaine, and abuſed the calling of a Chriſtian? Haſt thou not bene obſtinate of life, rebellious, and diſobedient, caſting behind thee the commaundements of thy parents?

3 Haſt thou not bene a breaker of the holie Saboth, which God himſelfe ſanctified for the imitation of all men, that with circumciſed hearts they ſhould celebrate and ſolemnize the ſame? Haſt thou not applyed that day, ſeuered to holy exerciſes, to vaine paſtimes for thine owne pleaſure and recreation? yea haſt thou not ſpent it in beaſtlie behauiour, as in Epicuriſme, bellie cheare, ſenſualitie, Gentiliſme, and otherwiſe than

the precise vocation of a well reformed Christian requireth? Hast thou not been maliciously minded, enuious, mercilesse, uncharitable, couetous, an extortioner, a briber, a vsurer, a violent oppressor, a defrauder of the poore, a greedie gatherer, al which with thousandes the like enormities, tend to the violating of the law of God?

5 Hast thou not bene wanton, lewde, lecherous, baudie in speech and communicatiō, a defiler of thy vessel, an adulterous person, ledde into sundrie lusts & concupiscences, a tempter of Maidens and wiues to naughtinesse, an allurer of young damsels to the violating of their virginitie, a singer of light songes and sonets, a teller of tales and stories of loue, and what loue is, a nise dancer, and such like? All which tende to the peruertinge of honestie, and are as it were Bellowes to blowe and kindle the fire of fleshlie lust and concupiscence. Hast thou not beene a priuie pilfe-

ter,

rer, an open stealer, a robber, a theefe, an vsurper of that which is not thine owne, a chalenger of an other mans right, a false dealer, a seeker after filthie lucre, and a shameleſſe ſlaunderer, which is a kinde of ſtealth moſt deteſtable? Haſt thou not coueted this and that, as thou haſt beene caryed awaie with the violence of thy deſires, knowing, that although it might make for thy profite, yet it could not but turne to the domage of thy brother?

5 Haſt thou offended in theſe caſes, or art thou cleare? If thou haue ſo walked, that thy cõſcience can plead faultles and vngilty, betwixt thee and thine innocencie, then mayeſt thou boldly beleeue, that the grace of God is thy guide and gouernour: then maiſt thou be aſſured, that thou art in the verie footepath to felicitie, & paſſing into the lande of promiſe. Hieruſalem the Lordes Citie, not built with handes, as ſubiect to ruine and

corruption, but eternall and euerlasting.

## The fourth Chapter.

*1 None is void of sinne, no not one: all haue transgressed, and gone awrie: 2 The mercie of God the cause of mans restitution after his fall. 3 To what end Christ suffered torments in this world. 4 None is able to fulfill the commandements of God, and that God hath a regard to our infirmities. 5 What he must doo, that would liue eternallie.*

BVT alas! what is hee that hath not offended? Is there ane man that is able to stande in triall of his innocencie?

1 Our parents sinne stained vs, and their transgressions was deliuered to vs by lineall descent: how then can wee, comming of vnrighteous parents, bee inculpable and blameleslie children? Truth it is, A corrupt tree bringeth forth corrupt fruit:

fruite: and pitch defileth them that touch it.

2 Neuertheleſſe, the mercie of God was ſuch, after the fall of Adam and Eue in paradiſe, that in the bloud of his ſonne, ſhed vpon the croſſe, in the open face of the world, he wrought his reſtitution, and placed him in the hope of ſaluation, from whence before hee fell.

3 This did he, to the end that by his death the force of ſinne beeing broken, and the power of Sathan crushed, wee might no longer wallowe in the mire of filthineſſe, like ſwine: but reare vp our ſelues to heauen, there to haue our heartes fixed, where hee ſitteth, in whome the fulnes of our felicitie is repoſed.

4 And though the lawe of the Lorde bee ſo vpright and iuſt: and our nature ſo corrupt and defiled that we haue no abilitie nor power of our ſelues, to fulfill the commaundements: (for we haue not ſo much as the leaſt ſparkle of ſufficiency

encie in this consideration, such is our proneneſſe to doe amiſſe:) yet the Lorde God is so louing vnto vs, that hee holdeth himselfe contented with our weake worcking of his will, for his sons sake, in whom our want is supplied.

5 Who so therefore is desirous to taste of the fruits of the tree of life, and to drinke of the pleasant running riuers of rest: who so (I say) longeth after true happineſſe, and faine would see good dates, let him endeuoure, to the vttermoſt of his might, to tame and bridle his wandering desires, which if they bee not brought vnder, and constreined to grone vnder the yoke of subiection, hee shall haue his minde so bent vpon transitory vanities, and his will so wedded to this wicked world, that the light of his vnderstanding being put out hee shal neuer finde the footepath of faith leading the high way to heauen. In this respect therefore let vs learne what is to be done.

The

## The fift Chapter.

1 *The looking glasse of Gods word and the effectes of the same.* 2 *The dignity of man in comparison of all other creatures.* 3 *His state in the first Adam, and his state in the seconde.* 4 *The assaults of Satan, notwithstanding our redemption, and what we must do in temptation.* 5 *Our duties towardes God for his gratious gifts and benefites in prosperity.*

THOV that wouldest treade the footepath to felicitie, must take into thy handes the lookinge glasse of Gods word, where thou shalt see in thy selfe all the staines and blemishes of sinne, and shalt likewise finde in a readinesse, sweet water to wash them awaie, and to clense thee from all thy filthinesse and pollution.

2 There thou shalt see the dignity of man, in comparison of all other creatures: hee onely being indued

with reason, and all other liuing things beside led by lust. Consider of this excellent blessing, be thankfull for it, and giue God the glorie: This is the footpath to felicitie.

3 Againe, let this be thy dayly meditation, that through the fall of the first Adam, thou becamest a castaway: but by the death of the second Adam, thine attonement in his bloodshed beeing accomplished, thou wast receiued againe into fauour. Consider of this excellent blessing, be thankefull for it, and giue God the glorie: This is the footepath to felicitie.

4 And though thy redemption be wrought by and through the innocent passion of Christ, yet Sathan thy cankered enemie is assaulting thee afresh, with new traines and snares seeking to vndermine thee: pray God to fortifie thy faith, cast out thy Anchor on the firme land of constancie, crie for helpe at his hand, whose helpe is in a readinesse, repose all thy hope in him that

that hath care of thy saftie, and is of power to confound thy ghostlie enemie. Consider of this excellent blessing, bee thankefull for it, and giue God the glorie: This is the fore path to felicitie.

5 If thou be crowned with the graces and giftes of God, eyther corporall or mentall, as with wealth, wisedome, strength, courtinesse, possessions, children, knowledge, vnderstanding, fayth, honestie, credite, estimation, and such like: Consider of this excellent blessing, bee thankefull for it, and giue God the glorie: This is the forepath to felicitie.

If thou haue a house to hide thy head in, lodging fit for thy naturall nightes rest and quietnesse, cloathing to couer thy shame and nakednesse, sustenance to preserue thee aliue, substance to maintaine thy house and familie: Consider of this excellent blessing, bee thankefull for it, and giue God the glorie: This is the forepath to felicitie.

The

## The sixt Chapter.

1 *What we ought to doe when God punisheth vs with aduersitie.* 2 *Affliction in body and conscience, with an exhortation to patience.* 3 *Of what behauiour we should be, in the alteration of our state.* 4 *Considerations for him that is disfranchised, either for some offence committed, or otherwise.*

MOreouer, if thou bee punished of the Lord for thy sin, either in thy wife, children, or any other thing, that thou possessest, despaire not therefore, neither let diffidence or mistrust ransacke thy soule, & drowne thée in disquietnes: Consider of this fatherly chastisment, bethākful for it, and giue God the glorie: This is the footpath to felicitie.

2 If thou bée afflicted in thine owne body, and pricked in conscience at the horrour of thy sinne, cal to

to God for comfort, beseech him to mitigate and asswage thine anguish, and to set thée at libertie: Let this bée thy meditation daylie, in patience pitch thy Pauilion, bee thankefull for it, and giue God the glorie. This is the footepath to felicitie.

3 If thou wast once rich, and now art poore; once in plentie, now in penurie; once a maister, nowe a seruant; once a commaunder, now an obeyer; once fauoured, now forsaken; once clothed, nowe naked; once a harbourer, now harbourlesse; once a man, now a wretch; Consider thy condition: God can raise thee vp, as hée hath throwne thee downe. murmur not at his chastisements, for hee punisheth his children in compassion like a father, and not with rigour like a tyrant; in any case be thankefull, and giue him the glorie. This is the footepath to felicitie.

4 If thou hauinge béene sometimes a citizen, art thou an alien, be

be not therwithall discontented, he can worke thy restitution, by whose sufferance thou art fallen into that condition. Consider whereof this alteration sprang, either from some offense which purchased vnto thée this punishment: or from a good cause, as the quarell of Christ, and his holie Gospel, the profession whereof hath brought thee into such extremitie. Be ioiful and glad, in this respect thy banishment is libertie, thy heauinesse is comfort, thy bitternes is swetnesse, thy shame is fame, thy damage is aduantage, thy losse is lucre, thy death is life. Consider this throughlie, & faint not vnder the crosse, but praie vnto the Lord to arme thée with constancie and patience, shewing thy selfe thankefull, & giuing vnto God the glorie: This is the footepath to felicitie.

## The seuenth Chapter.

1 *The dutie of such as beare office in a common wealth, principallie towards,*

*wards God, and consequently towards man. 2 Admonitions for Fathers of families and houſho'ders, concerning domeſticall gouernment. 3 Leſſons for all eſtates and degrees. 4 Exhortations vnto the rich and the poore. 5 The peruerſe ſtate of the worlde. 6 Of the waie of death, and of ſuch as walked therein. 7 Of the waie of life, and what is to bee done of ſuch as would walke in the ſame.*

FVrthermore, if thou beareſt office in the Common-wealth, and haſt authoritie to command by vertue of thy place, praie to God to direct thy ſpirit, by the ſpirit of equitie and iudgement, that thy vocation may be ſo followed and diſcharged, as that by thy ſinceritie and vprightneſſe, thou maiſt become a mirrhor to all magiſtrates and officers. Praie inſtantlie that this maie ſo come to paſſe: it is his ſpirituall bleſſing, be thankefull for it, and giue God the glorie:

glorie: This is the footepath to felicitie.

2 If thou be a housekeeper, and hast hanging on thy handes, wife, children, seruantes, and a familie: first see that God be sincerely serued, and then thou thy selfe honoured. In the morninge powre foorth vnto God thy prayers vnfeignedly, beseeching him to guide thee and thy whole houshoulde in his faith, feare, and loue, truelie and vprightlie, to followe their functions and callings at their handiewoorke, or other exercise whatsoeuer it bee: put them in minde of Gods goodnesse, and instill into their eares wholesome precepts of Christian knowledge. At noone tide, preparing to dinner, laie before them in plaine speech, according to their slender capacities, the tender care and fatherlie loue of God, in prouidinge for them such foode as is requisite toward the supportation and maintenance of life: whereupon, put them in minde, to haue al-

waies

waies in their hearts a register of Gods care ouer his deare children whose bowels of compassion are so farre extended, that he will not see his people perish, through penurie and want of necessarie prouision. The like exercise also vse at supper and at euery ordinary and extraordinarie refection, that as the external and elementarie substance which entreth in at the mouth, and goeth downe the stomach, where, after it is digested, it is dispersed by iust measure and proportion, to the nourishment of all their bodilie members: so their minde may be fed fat with the foode of the soule, that is, with spirituall exercises, holy meditations, godly thoughts, Christian conuersation, obedience, and whatsoeuer else is acceptable in the sight of god. When the night approcheth, by reason of the declining and shrinking of the sunne to the westerne angle of the world, call together, like a good shepheard, thy whole familye or flocke, and

thou

thou among them as a perfect patterne of pietie, kneeling downe with humilitie, thanke God for the vse of the day past, for the luckie successe of your labours, for his louing kindnes, in preseruing you from perill: and beseech him with in tegritie and holinesse of heart, to make this night comfortable vnto you, to ouershadowe you with the shielde of saftie, when you are asleepe, that you may by no meanes bee indaungered: but as you lie downe, so you maie rise vp, the beloued of the Lord, and the adopted children of your heauenlie Father. Consider these circumstances, and account them all Gods blessinges, ascribe nothinge to thy selfe which art a lumpe of sin, but attribute all vnto Gods prouidence, which hath wrought all in all, bee thankefull for it, and giue the glorie to his eternall name. This is the footpath of faith, which leadeth the high waie to heauen.

3 To speake of all states and degrees

greeſs of people, generally and inclusiuely: If thou bee King or Queene, noble or vnnoble, forreine or free, maiſter or ſeruant, rich or poore, acknowledge thy ſelfe but duſt and aſhes: bee not proude in thine owne conceite, glorie in nothing, vaunt of nothing, bragge of nothing: remembring the ſaying of Paule, What haſt thou that thou haſt not receiued? And that of Job, The Lorde giueth, and the Lorde taketh away: and that of Dauid, The earth is the Lordes, and all that there in is. Praiſe him therefore, aduance him, magnifie him, vnto whom all glorie doth of right belong: This is the footpath to felicitie.

4 Let not the King triumph in his ſtrength, leaſt the omnipotencie of the moſt mightie confounde him with Pharao, with Nabuchodonoſor, with Achab, with Saule. Let not the Queene truſt to her glittering pompe, leaſt it happen to her as vnto Iſabell.

Let

Let not the noble man builde too boldlie vpon the sand of his honor, least hee come tumblinge downe with Haman and Achitophel. Let not the vnnoble repine at his baseness, for the Lord is able to crowne him with nobleesse. Let not the forrener grudg at the want of his frædome: for if he feare the Lord, he shall lack no good thing. So I say to him that is frée, boast not in it, for God is able to turne thy libertie into bondage: remember the Iewes. So I say to him that is a master, that he behaue himselfe humblie, casting an eie vp to heauen, where he sitteth that seeth all secrets. So I say to the seruant, that he be trustie and honest, faithfull and obedient: forget not Ioseph. So I saie to the godlie rich, that they bée mercifull, distribute to the nédie, make amends where they haue done wrong, restore their euill gotten goods, and be liberall like Zacheus: & to the wicked rich, that they howle and

wæpe,

weepe, mourne, and wring their hands, for that the day of their torment approcheth, and hour of their horrible vexation draweth nearer and nearer, in the lake that burneth with fire and brimstone, with hard hearted Dives. So I say to the poore, that they be not idle, neglecting the good and ordinarie meanes, prouided of God to liue by: namely, labour, if they be able to endure it, thereby to sustaine themselues & their familie; if vnable, and yet distressed, vncomforted, vnesteemed, forsaken, miserable, compelled to begge, and commonlie denyed, rebuked, rated, and threatned, that they hold themselues contented with this their crosse of affliction, whereby they are in possibilitie to haue entrance to life euerlasting: remember Lazarus: This is the footepath to felicitie.

5 If all states and degrees of men, would thus aduise themselues, the footepath vnto felicitie should

should bee more frequented, the pathway to paradise more troden, and the streight gate to heauen more violently thrust at. But alas! what is he that thinketh vpon this? Euerie man deemeth his owne way best, as for the way of heauen, it is not regarded. The fathers haue eaten soure grapes, and the childrens teeth are set on edge: the successors haue vowed to tread in the steps of their progenitors, the yongers to keepe the footepath of their elders, the people to applie themselues to the example of the prince, and all degrees to sweare allegiance to the diuell, the prince of this world: the voice of the Lord continually sounded by the mouth of his Ambassadors, notwithstanding. Alas for pitie.

6 There is a way saith Salomon, which men take to bee good, but the ende thereof is death. In this way walked Adam and Caine, the father and the sonne: mother Eue, and Lots wife, yea

Dauid

Dauid, by your leaue, though hee was a man according to Gods owne hart and liking, before his conuersion and penance at the sermon of Nathan. In this waie walked proude Nemrod, Senacherib, Jeroboam, and Manasses, in whose heart, if the grace of God had not kindled the fier of repentance, he had receiued his portion with the wicked.

7 The safe and sure waie, the plaine and perfect waie, that leadeth to life euerlastinge, Christ himselfe pointeth out, as it were with his finger, saying: I am the waie, the truth, and the life. If therefore we will goe to the father, and wish to enter into the sheepefold of Saintes, wee must forsake the synagogue of Sathan, we must take our leaue of the pleasures of this world, yea if there be any one thing derer vnto vs than another, bee it life it selfe, than which no thing is more pretious, wee must set it at naught, to finde Christ the

true

true way, by whome wee come to the Father, and the doore which letteth vs into the sheepefold of the Saints: This is the footepath to felicity.

## The eight Chpter.

*1 Of the waie of flesh, the remembrance and forgetfulnesse thereof. 2 The state of man in this life like a plaier vpon a stage. 3 The compasse of the world compared to a Theatre. 4 The long life of Adam, who notwithstanding died, and other Patriarches. 5 Of Abraham, Moses and Enoch. 6 None is exempted from paying tribute to Cæsar. 7 Of Sampson and Salomon, walking the waie of all flesh. 8 One waie of al flesh, though the meanes be diuerse.*

THus farre we haue waded, in shewing the vaies of the worlde, wherein the wicked are not onely desirous, but also delighted to walke. It shall not be amisse

mise, to touch the waie of all flesh, which if some did consider, they woulde not runne so desperatelie into voluntarie destruction: for the due and daily remembrance of this waie maketh men to retire and draw backe from seruing Sathan in the wide and large field of sinne: as the forgetfulnesse thereof blindeth the eies of their mindes, and maketh them grow past grace, out of hope to bee reclaimed; reprobates, forsaken, and castawaies. To this purpose it was wisely spoken, and as the counsel is good and necessarie, so it is to bee embraced and followed: namelie, to remember our ende, if wee will not sinne eternally: This is the footepath to felicity.

2 Wee are not placed in this world as continuers: for the scripture saith, that we haue no abiding citie heere, but as trauellers and sojourners, whose custome it is to take vp a newe Inne, and to change their lodging, sometimes

here, sometimes there, during the time of their trauell. Heere wee walke like plaiers vppon a stage, one representing the person of a King, another of a Lord, the third of a plowman, the fourth of an artificer, and so forth as the course and order of the enterlude requireth: euerie acte whereof beeing plaide, there is no more to doe, but open the gates, and dismisse the assemblie.

3 Euen so fareth it with vs: for what other thing is the compasse of this world, beautified with varietie of creatures reasonable and vnreasonable, but an ample and large Theatre, whereon all things are appointed to plaie their pageants, which when they haue done, they die, and their glorie ceaseth. we may see this proued in men, the most excellent creatures of all other, and therefore it must needes bee confessed in the rest of the baser and inferiour kind.

4 Adam was the first that entred

tred vpon this stage: a long time it was before hee had rehearsed and plaied all his part, euen the tearme of nine hundred and thirty yeares: neuertheles, when death came, and gaue him his last Q, hée had not a worde to answere, but was conuaied awaie, and went from whence hée came euen to the earth, out of whose bowels hée sprang. The like lawe of necessitie tooke hold of mother Eue, of Caine, Abel, Sheth, and the issue of him and his, to the daies of Noah, who notwithstanding his preseruation in the Arke from the generall flood, went the way of his predecessors, hauing liued the space of nine hundered and fiftie eares.

5 Abraham, the father of the faythful, so named by the holie Ghost, and after him all the Patriarches: yea Moses that good man, at whose intercession God spared the wicked Iewes manie a time, and withdrew the whippe of his vengeance, wherwith hee was

purposed to smite them: euen hee, and the rest (Enoch onely excepted, who after his assumption was no more seene among men) had but their time, beyonde which they might not by anie dispensation passe, so that wee see euen in them, notwithstanding their excellencie, the way of all flesh, which is naturall death manifestly expressed.

6 It were more laborious and cumbersome, then necessarie and requisite, to adde any more examples in so plaine and vndoubted an argument. Considering then, that these men being longer liuers than the rest paide tribute vnto Cesar: it is verie vnlikelie that anie inferiour vnto them in all respectes should bee exempted from the discharge of so due a debt.

7 This way of all flesh walked Sampson, notwithstanding his wonderful strength diuers waies declared. Salomon for all his wisdome, the bruit whereof, togither with his magnificence and royaltie

tie caused him to be renowmed far and neare: so that neither the one, were his fortitude and might incomparable: yea, so rare and strange, as that the Lion, of all beastes the valiantest, was in his handling as weake as a Lambe: nor the other, were his knowledge so profound and heauenlie, as that the signification of no secret was too high for his wit, could adde one day, one houre, no not so much as one minute to the length of their liues, no more than it is in mans power to put one cubite to his stature, or to make one haire white or blacke.

1 The conclusion therefore is euident, that there is one waie of all flesh, and that is death, chance it either on land by sickness, on sea by drowning, in battell by the sword: chance it either by fire or famine, by pestilence, or other maladie: chance it either sleeping, or waking, eating or drinking, riding or running, laughing or weeping: the

common and ordinarie ende is death, and all is but death, bee the meanes neuer so diuerse. This considered and aduisedly thought vpon, there were no better bridle to restraine in the coltish nature of man, and to refraine him from the filthie custome of sinne. Whereupon dependeth eternall death and damnation: for this is the footepath to felicitie.

## The ninth Chapter.

1 *A dead corse compared to a looking Glasse, and the necessarie doctrine thereupon depending. 2 Of two differing wayes deciphered by the letter Y. 3 The testimonie of Christ touching these two waies. 4 Who they bee that walke in the wide way of wickednesse, and of the preposterous course of the world. 5 that no man hath the power to reforme himselfe. 6 Necessarie considerations for true Christians. 7 Of such as hauing gone astray in the wrong way, retyred and drew backe into the right*

and

*and of one that would not be perſuaded to tread in crooked pathes. 8 Of ſuch as walked in the wide waie of wickedneſſe, and of their woful caſe. 9 An exhortation howe wee ought to walke.*

THe waie of all fleſh remembred, as it is rehearſed, the heartes of men by little and little muſt needes grow into a miſliking of ſinne. For as to haue a looking glaſſe before thy face, and therin to take a vew of thy phyſiognomie, is a preſent and readie waie to make thee ſee any blemiſh, wart, ſpeckle, freckle, moule, ſtaine, ſpot, or wrinkle in thy countenance, and to amend and reforme it, if it bee not naturall, and brought euen from thy verie cradle: ſo, to conſider in a dead coarſe, the ſtate of thine owne bodie, when thou ſhalt bee called, if thou bee touched with anie care of conſcience, ſhould not onely put into thy minde the remembrance of

death, but also the cause of the same, which is sinne: for, that men die, and returne to earth, from whence they came, the cause is sinne onlie: wherewith, if the nature of man had not bin corrupted, his state had been heauenly, diuine, angelike, immortall.

2 This common and vsuall way of all flesh, is an entrance vnto two other waies, beside which waies there is no third to bee looked for: These two waies, as they differ in description, as they varie in compas, as they are vnlike in proportion: so the walkers in these two waies are contrarie in disposition, diuers in qualitie, nothing like inclined. These two waies, manie hundred yeares past, were signified and set foorth by a prophane Philosopher, in a letter of the crosse-row namelie Y: wherein wee may see, with what wisedome that heathen man weighed the waies of worldlinges, cutting his letter into parts, the one toward the

the left hande broade, ample, large and wide, because of the multitudes which it receiueth: the other towarde the right, narrowe and streight, for that they are but fewe in number which treade in it, and yet roome enough remaining, and more indeede than is like to bee occupied, the more to be lamented.

3 Of these two waies spake he in whom the three principall and souereigne callinges were crowned I meane Christ, King, Priest, and Prophet. For hee, tendering from time to time the sickelie soule of man, and seeing by the misterie of his diuinitie the manifold miseries wherein hee was wrapped like a fish in a net: besides the danger of damnation, whereinto hee was like, had not the grace of God preuented him, deseruedlie to runne; did not onely by preaching, but also by working miracles, seeke to laie a plaster to his festered sore; but he refused the helping hand of the physicion: the more pi-

tie hee had so little grace. This Christ, the expresse image of his father, noted these two waies, no dout to singular purpose, when hee gaue vs this lesson worthy ẏ learning, saying: Enter in at ẏ narrow way, for wide is the waie and broad is the gate that leadeth to destruction, and manie they bee that walke in it: but narrow is the waie, and streight is the gate that leadeth to life, and few they be that goe in at it, because it is the footepath to felicitie.

4 In this wide waie walke the wicked, whome no counsell, no admonition, no preaching, no teaching, no denouncing of Gods iudgements canne reuoke: whose happines and felicitie seemeth vnto them so much the more perfect, as they exceede in heaping sinne vppon sinne, and make no conscience of their inordinate liuing: naie, who is in better case, who in greater credit, who more supported then he that glorieth in his filthines,

thines, and counteth it no shame to beare about him, euen in his fore-head, the notes, marks, and prints of his abhominations? How farre these swine are from the footepath to felicitie, any man may iudge.

5 It is not to bee spoken, for the truth trieth it selfe, that these men sit in the shadow of death: and though they seeme to haue their Heauen in this life, yet doubtlesse both their feete are in Hell mouth, and their bodies and soules are like to followe one day, except the wonderfull grace of God, and his vnspeakeable mercie, worke in them a strange and vnthought vpon alteration. For no man of himselfe can straighten his crookednes, plaine his roughnesse, soften his hardnesse, sweeten his sowrenesse, tame his wildnesse, reforme his wickednesse, cleanse his filthinesse, supplie his vnperfectnesse: this is the worke of Gods spirit, the aide and assistance whereof wee must seeke by prayer and inuocation, before

fore wee can treade the footepath to felicitie.

6 Now seeing that we are subiect vnto falling, and not able to stande, vnlesse the Lord stay vs: moreouer, for that the way of the king and the begger, in respect of this life all is one; againe, seeing wee haue a day of resurrection, when wee all shall receiue as wee haue deserued, paine in hell, or ioy in heauen; were it not madnesse, nay, were it not desperatenesse in vs, the cogitation of these thinges, with a number more neglected, to runne on still with full reynes in wickednesse, to become slaues to sinne, to serue Sathan, to fight against God, to annihilate or make of none effect the merits of Christs passion, to minister occasion to the Angels of mourning, to grieue the holie Ghost, to buffet and wounde our owne soules, to throwe our selues wilfullie into destruction? I thinke yes; what is your opinion?

7 Welfare the prodigall childe, for

for hee wandring in this wrong way, and beeing touched in conscience, and taught that hee was not right, retired and came home with a sorrowfull song, and lamentable outcrie, Father I haue sinned. well fare Marie Magdalene, for shee traueling in this by-path of perdition, and inwardly called to a reformation of her filthie life (for shee was a grieuous sinner (submitted herselfe, fell on the ground, stoped & kneeled vpon her knees, washed the feete of Iesus with her teares and wyped them with the haires of her head. Well fare the poore and contemned Publicane, for he in the heauinesse of his heart lamented that euer hee ranne at randon in this crooked waie: hee thumped his breast with his fistes, and from the verie bottome of his heart cried out for mercie, saying. O Lord, haue mercie vpon me a sinner. Well fare the Niniuites, for they hauing gone astray like lost sheepe, and walking in the waie

way of snares, which is the waie of death, heard the prophet Jonas, ringing vnto them the alarum bell of repentaunce, and being reuc=ked from their wickednes, escaped threatned destruction. Well fare Joseph, that paterne of integritie and vprightnes: for hee would not in anie wise walke with the wife of Potiphar in the waie of wan=tonnesse, her alluring lookes, her flattering entisements, her proffe=red violence, her instant and im=portunate temptations notwith=standing. These with millions more may teach and instruct such as tender the saluation of their owne soules, that it is better to treade the streight and narrowe pathway of vertue and innocencie, which leadeth vnto life, though it seeme vnpleasant and troblesome, than to wander in the wyde way of wickednesse, which tendeth vn=to eternall death though it bee most delectable and fragrant: for this is no footepath to felicity.

8 But

8 But woe woorth that cruell cutthrote, whose master hauing forgiuen him a great debt, euen the summe of ten thousand talents, arrested his fellow seruant for a debt of an hundred pence, cruellie cast him in prison, and would not release him, til he had discharged the whole summe, which was but fiue and twentie shillings. This fellowe walked in the waie of wickednesse, and therefore hee is condemned vnto death eternall. Woe vnto that graceiesse and dissembling sonne, who being commanded of his father to goe and worke in his Vineyard, answered, that he would, and yet went not; but spent the time otherwise vnthriftilie: this man walked in the waie of disobedience which is sinne, and therefore is in danger of eternall death. Woe vnto those mercilesse husbandmen, vnto whome the trauelling houshoider hauing let out his Vineyard, and requiring the increase of the same by his seruants,

uants whome hee had sent to that purpose, was not onlie withstoode in his message, but had not onlie his seruants, but also his onelie sonne, the heire of all his landes, keeping possession, abused, beaten, and killed. These husbandmen, for their cruelties, and vniust dealing, shall abie at the daie of iudgement; and as they walked in the waie of death, so death, euen euerlasting death, shal be their portion. Woe vnto those vnthankefull & careles worldlinges, who beeing solemnelie inuited and bidden to that great supper in the Gospell, excused themselues by the necessities of their weightie affaires, and refused to come: for they, in so dooing, neglected their owne soules health, & thereby most wilfullie ran in danger of eternall death. wo vnto him, that being vngarnished with a wedding garment, durst notwithstanding sit downe at the banket; for he in so doing did highlie offend the maister of the feast,

and

and by his presumption ranne in danger of death and damnation. Woe vnto that young man whome Christ by his owne mouth taught how to become perfect: namely, by selling al that he had, and giuing it vnto the poore: which doctrine seeming bitter vnto him, and too sharp for his digestion, he departed too heauy and sorrowfull, as very loth to paie so deere for heauenlie treasure. This rich gentleman would not paie so hie a price for the discipline of Christ, and therefore was so much the further off from life and saluation, by howe much hee was neerer vnto death and condemnation. Woe vnto that couetous soule, who hauing his hart set vpon his halfepennie inlarged his barnes to receaue his plentifull crop singing sweetely to his soule, Bee merrie, and take thine ease, thou hast wealth enough for manie yeeres: not mistrusting or doubting any thing, that the Diuels were agreed that same night to fetch

fetch his soule away. And thus, he, wretched wordling, walked in the waie of death and destruction. Woe vnto the vncleane & beastlie Gergesens, among whom Christ working many miracles, was so farre from any curteous entertainment that hee was desired, for the safetie of their swine, to depart from their coasts: thus preferring their hogs before their soules health, they wilfully walked the way of death and vtter desolation, not passing a point for the foot path to felicity.

9 The Scripture, abounding with such examples, teacheth vs the danger of walking in darkenesse, and sitting in the shadowe of death. And therefore needing no better schoolemaster vnto Christ, let vs be content to learne in them the wholesom lessons of life which if wee print in the Tables of our heart, & keepe grauen in memorie, as in marble stone, to imitate and followe them, to bee ruled and guided by them, so square and frame the

the whole course of our life by their rule, wee shall not onlie not walke in the waies of the wicked, to eate with them in hell fire the breade of affliction, and to drinke the dregs of torments: but we shall tread in the footepath of the godlie, & at last enter into the common wealth of Israell, the kingdome of heauen: which God grant, Amen.

## The tenth Chapter.

1 *Of wayes the sundry kindnes.* 2 *Of the way of life opened by authority of Scripture.* 3 *A lesson how to be perfect and vpright.* 4 *The safetie of such as walk in the Lords way.* 5 *The benefits flowing from this way.* 6 *The mischiefe following the transgression of Adam and Eue.* 7 *Notable mens names remembred, who walked in Gods way, and of the eternitie of the word.* 8 *The excellencie of the Lords way set forth by similitudes.* 9 *Peters boldnesse in venturing to tread the Lords way without the staffe of faith.* 10 *Of tenne leapers, and the thankfull*

*ful Samaritane.* 11 *That we of England are like to the Gaderens.* 12 *Of Marie Magdalene, Ioanna., and Susanna, and what wee may learne of them.* 13 *What wee muſt doo if wee meane to walke in the Lords way, and of the marchant and the husbandman by way of example.* 14 *Of Nichodemus who sought the way of the Lord by night.* 15 *Of the pretiousneſſe of our soules.* 16 *The way of the Lord, and the waies of the worlde are quite contrarie.* 17 *How they differ is proued by thinges that vtterlie disagree.* 18 *All creatures couet places correspondent to their nature: of the Salamander and the Hydra: with an application of this doctrine.* 19 *The immortalitie of the soule, and a leſſon for al Christians to learne.* 20 *A praier or requeſt, that it would pleaſe God to guide our feeete in his waie.*

There is a waie for the Birdes in the ayre, a waie for the beaſtes in the field, a waie for the wormes

wormes in the earth, a way for the fish in the sea. There is a way for the winde, a way for the raine, a way for the Sunne, a way for the Moone. There is a way from the East, a way from the West, a way from the North, a way from the South. There is a crooked way, a straight way, a rough way and a plaine way. There is a sandie way, a stonie way, a soft way, and a hard way. There is a way aboue, a way beneath, a way before, a way behinde, a way on the right hand, and a waie on the left. There is an open way, a secrete way, a darke way, a bright way. There is a way to hell, a way to heauen, a way to death, and a way to life. Of this last way I meane to open the commoditie, and so to make a conclusion.

2 The way to life euerlasting, is the way wherein wee all shoulde walke: it is the safe way for the soule, to saue it from all annoyances: al other waies, this onelie excepted,

cepted, are dangerous to enter: for they are darke lanes, as it were, leading to the Dungeon of death. The excellencie of this way is such, as that it cannot be described. For it is the way of God, euen his owne way, established in righteousnes and perfection. And therfore the Prophet verie notablie speaking of this matter, hath this worthie sentence: My thoughtes are not your thoughts, neyther are my wayes your waies, sayeth the Lord. As if he should say, your thoughtes are vncleane, corrupt, earthly, vile, vnpure, vnperfect, sinful, abhominable, wicked, variable, momentanie, vncertaine, wauering: for they are ingendered, in your heartes, which are nothing else but a sinkehole of sinfulnesse, a dunghill of naughtinesse, a puddle of filthinesse, a lake of vncleannes, and what is worste, that is your heart. As for your wayes, they are no better. Thus by an Antithesis, or opposition, the Lord teacheth vs what

what his waies are, euen the waies of truth, righteousnesse, puritie and perfection: wherein whosoeuer walketh, no dout, hee is in the hie waie to heauen, and treadeth the footepath to felicity.

3 Abraham being ninetie and nine yeares olde, was instructed and taught how to become perfect, the Lord appearing vnto him, and giuing him his lesson in that behalfe: I am God all sufficient, walke before mee (that is, keepe thee within the compasse of my paths, wander not this waie or that waie, but walke in one waie, euen my waie) and be thou vpright. There was no meanes, either for Abraham or anie other holie man to vse, whereby to attaine and come to vprightnesse, but onely the walkinge in the waie of the Lorde, as wee may see prooued & confirmed in this place by Gods owne mouth. Howe preposterouslie therefore they goe to worke, which seeke sinisterlie and indirectlie to recouer perfectiō and vpright-

vprightnesse: some building vpon traditions of men, some vpon custome, some vpon ceremonies, some vppon Paule, some vppon Apollo, some vpon Cephas, some vppon good workes, some vppon merits, some vpon pardons, some vpon indulgences, some vpon pilgrimages, some vppon professions, all which to bee but sande (Christ the rocke refused) a blinde man may discerne. For is this to walke in the waie of the Lorde? Nothing lesse.

4 This waie of the Lord is the waie of beautie & peace, saith Salomon: it is the waie of holinesse, sayth Esaie: it is the waie of streightnesse, euennesse, plainnesse and smothenes, saith Ose and Jeremie: in this waie whosoeuer walketh, the mone shall not hurt him by night, nor the sunne annoie him by day: the pestilence shall not touch him, the arrowes of the hunter shall not wounde him, hee shall not stumble, nor hit his foot against

a

a ſtone the Lord wil ouerſhadowe him with the ſhielde of ſafetie, the Lord will be his defence, his buckler, his ſpeare againſt all his enemies, no lightning from aboue, no earthquake beneath, no conſuming fire on this ſide, no raging ſea on that, no element, no planet, finallie, no creature ſhall doe him anie harme. This honor will the Lord vouchſafe all ſuch as walke in his waie, which is the waie of life, the high waie to heauen, and the foote-path to felicity.

5 Dauid oppreſſed with the crueltie of his enemies, and fearinge great dangers, calleth vnto God for ſuccor. His petition conſiſting of manie partes, whereof ſome concerne himſelfe, otherſome his aduerſaries, this is one thinge which hee craueth at the handes of his maker. Make thy way plaine before my face, ſaith that good man. Giuing vs to vnderſtande, that by walking in the waie of the Lorde, we haue our felicity fulfilled, as by

the contrarie, the measure of our confusion and cursednesse is made vp. yea to walke in the waie of the Lord, is the rule to make our crooked waies straight, the plainer to make our rugged waies smooth, the lanthorne to make our darke waies bright and lightsome, according to that saying of the Prouerbe writer, The way of the righteous shineth as the light, that shineth more and more vnto the perfect date. This is the waie of wisedome and knowledge, wherein who so walketh, hee shall haue roome enough, and when hee runneth, he shal not stumble or fall.

6 In this waie once were placed our great progenitors Adam and Eue, if they could haue beene content: but they forsooth, so busie were they, and inquisitiue after another waie, which the diuell put into their heades, forsooke the first waie, which was the safe waie, and tooke a second waie, which was the waie of death, whereunto they

they were perswaded by Sathans subtill suggestion, and ouercome at length by his malignitie and hellish vndermining, tasted of the tree of life whereupon did growe the fruite which they were bidden, not so hardie of their heartes, so much as once to taste. Ah foles voide of wisedome, and destitute of grace! why did you forsie vppon your follie, which hast purchased immortall shame. Were you placed in the way of perfection, in the waie of plentifulnes, in the way of felicitie, in the way of blessednes, in the Lords owne way, and yet wouldst be better? But see the iudgement of God, the earth by this meanes became accursed, and all the offspring of man subiect vnto death.

7 There haue bene, that haue walked in this waie of the Lorde, some though in number not manie, whose names, for perpetuall memorie, are recorded in Scripture. Among these were Enoch, Noah, Abraham, Isaac, Iacob,

Moses, Aaron, Phinees, Iosue, Caleb, Samuel, Nathan, Dauid, Salomon, Elias, Elizeus, Ezechiel, Isaias, and diuerse other, whome by name to reherse, were labour necessarie I confesse, but for tediousnesse. That these men walked not in the way of the Lord, who dare be so bold as to affirme? seeing the finger of the holy Ghost hath registred the same in the euerlasting court-rolles of the holie scripture, the vnchangeable worde of the eternall God, whereof not so much as one iote or tittle shall passe, when all thinges else shal bee consumed, and vtterlie come to naught.

8 Thinke you that this waie of the Lord is any other thing, than the rich Treasure hid in the fielde, which when a man hath found hee departeth for ioy, and selleth all that hee hath for ready money to purchase that field? Or is not the way of the Lorde that rich and pretious Pearle, which liked a Mer-

Merchantman so well, that hee was content to make an exchange of all that hee was worth for the same? Or is not the waie of the Lord that pure and fine siluer, seauen times tried in the fire, and purged from all kinde of drosse, so that nothing is comparable thereunto? Or is not the way of the Lorde that same rich iewell house, wherein are laide vp for al such as walke therein, giftes of exceeding great valuation: yea, so excellent, as that they cannot sufficiently bee commended? I thinke yes, and to warrant me herein, I haue the expresse word of God.

9 We reade in the Gospell, that Iesus Christ walking vppon the sea, was supposed and thought of his disciples to be a spirit: for the resolution whereof, Peter among the rest required to come vnto him vppon the water, which being granted, he lept out of the ship, and walked on the wanes toward Iesus, but a mightie winde arising,

Peter was afraide, and began to sinke: why was this? Euen because hee wanted the walking-staffe, which euery one that would goe in the waie of the Lorde, ought to hold in their hande, and that is faith. For had not Christ stretched out his hand, and supported him, he had perished, had hee had a thousand liues.

10 Christ passing vpon a time betweene Samaria and Galile, opened the way of his father vnto ten leapers. Among these ten, there was one Samaritane, who onely, and alone, notwithstading the benefit which they receaued was generall, had this walking-staffe whereby hee kept his feete right in the way of the Lord. For the other nine, as soone as they were cured forgate themselues, and returned not to giue thankes vnto him, by whose helpe they were healed. Such lepers there are among vs not a fewe, who from the crown of the head, to the soule of the foote, haue

haue no sound place, but all infected, lothsome, and filthie, that is, ouergrowne with sinne, in so much, that there is no part of their soule, but it is attainted. If among this great and infinite number, one Samaritane might be found, some signe it were, that the graces of God are not powred vpon vs in waste, neither his benefits ill bestowed.

21 But it is so far vnlike, that anie of vs shoulde bee a Samaritane that we shew and proue our selues rather to be Gadarens, vpon whome the common prouerbe is iustly verified, that it is no casting of pearles before swine. It is now twentie and odde yeares since we haue had among vs the iewell of Gods word, than the which nothing is more pretious, vnto the which anie thing compared appeareth meere mucke, by the which anie thing tried is found lighter than vanitie. This word, notwithstanding it be the trumpet, where-

by ſwee are called into the ſway of the Lorde, and continually moued to treade the footepath to felicitie, is contemned, neglected and deſpiſed, the preachers of the ſame derided, the prophaners thereof preferred, the profeſſors of it abuſed, the ſuppreſſors thereof maintained, ſo that it is no marueil though the waie of the Lorde bee ſo little, naie, nothing at all in compariſon, frequented or vſed, ſeeing the ordinary meanes whereby we are called and lead thereunto, is ſo careleſſie reiected.

12 Among manie that were healed of their infirmities, deliuered of Diuelles, and reſtored to their right wits ſwee reade of three women, namelie, Marie Magdalen, Joanna and Suſanna: theſe (ſaith the holie Text) miniſtred vnto Chriſt of their ſubſtance, thereby acknowledging the benefits which they had receiued, and declaring in like manner, by their perceiuerance and knowledge of God, that they were

were in the waie of the Lord. Is it not a shame that women, which are the weaker vessels, should put vs in mind what we ought to doe? That which they receaued, was temporall, it was corporal, it was transitorie, and yet they shewed themselues thankefull: wee haue had at Gods handes the riches of his truth which are spirituall, and euerlasting, subiect to no change, vnder no alteration, & yet we haue not the grace to glorifie and praise God, as wee ought, for the same: naie rather, we loath the truth, we surfet of it, such fulnesse wee haue thereof: weare wearie of hearing it taught, wee prefer vanities, yea, diuelish vanities before it, whereby we bewraie our hellish inclination, and manifestlie proue howe farre wide wee wander out of the Lordes waie, and leaue the footepath to felicitie wee knowe not in what corner.

13 To passe through this waie wee must bee content to carrie the

crosse, euen the crosse of Christ, I meane afflictions and persecutions for his holie name sake: otherwise wee shall not bee thought worthie followers of him. We must renounce our selues, we must forsake friends and kindred, wee must cast away wicked Mammon, we must refuse no tribulation, no torment, no losse no damage, no wrong, no iniurie, no anguish, no not death it selfe, were it neuer so terrible: For if the merchantman for lucres sake, and increase of commoditie, aduentureth life and goods vpon the sea, enduringe all tempestes that arise and suffering euen the worst lucke that may light vpon him, with a contented mind, in hope to obtaine the fruite and profit of his trauell: if the husbandman repineth not to tarrie the time of the yere, after his painful plowing, his diligent sowing, and other his necessarie labors, which sweating browes and bedewed limbs susteined, & then gathereth into his barnes the plentifull

full crop of his ground: shall wee thinke much to suffer for Christes sake, for the trueths sake, for safe conscience sake, for our soules sake, temporal paines, and momentanie troubles: knowing that these are preparatiues to life euerlasting, & that wee cannot walke in Gods way, vnlesse we yeelde our neckes to beare his yoke?

14 Fondly plaid Nichodemus, that great lawier and ruler among the Iewes, his part, in comming to seeke the way of the Lorde by night. For hee preferring his worldly reputation and countenance, before the knowledge of Gods kingdome, and being ashamed to bee seene in the day time, to haue recourse vnto so contemned a person as Christ, prooued himselfe to bee as hee was, euen a louer of himselfe, a popular fellowe, that is, such a one as esteemed more of his worship and credit, than of the doctrine of truth. Wherein he declared his infancie and grosse ignorance

touching

touching regeneration: his great learning, knowledge, and experience in other pointes naught auailing. Thus wee see, that for one furtherance and helpe to lead vs to the waie of the Lorde, and to bring vs to the foote-path of felicity, there are twentie, yea and twice twentie hinderances and lets, which lie like blockes, ouer which there is no leaping, vnlesse the Lorde put vnder his hande, and lift vs ouer them.

15 Now therefore, forsomuch as there is but one way vnto life euerlasting, but many waies vnto death and condemnation: requisite it is, that wee which are placed in this world as in a wildernesse, and haue a pilgrimage to walke, should first, and principallie haue, as they say, an eie to the maine chance, that is, should haue a singular regard to the safetie of our soules: the preciousnesse wherof Christ commended vnto vs, when hee said, What will it profite a man to gaine al the world,

worlde, and to lose his soule? Meaning indeede thereby, that all the pompe, the riches, the treasure, the pleasure, and whatsoeuer belonggeth to this life, are nothing counteruailable or equiualent to the soule, the excellencie whereof, if there were none other proofe to confirme it, is sufficiently set forth by the rich ransome that was paid for it, to redeeme it out of captiuitie and thraldome: I meane the precious blood of Iesus Christ.

16 Setting aside therefore all bywaies which leade vnto death, it standeth vs vpon, if we tender our saluation, to seeke the waie of the Lord whiles it may be found. The maner howe, is declared before at large, euen by denying our selues, and forsaking the worlde, with whome whosoeuer doth acquaint himselfe, vnpossible it is that hee should once set foote in the waie of the Lorde. For the waies of the Lord are good and righteous altogither, as saith the Psalm-writer: but

but the whole worlde is set vppon mischiefe and villanie, saith the Apostle. So that betweene the waies of the Lord, and the wayes of the world there is no affinitie, no likenesse, no equalitie: nay, there is a flat opposition and contrarietie.

17 Is it possible that the lambe and the wolfe, the spider and the flie, the falcon and the feasant, the hound and the hare, the peacocke and the snake, the cat and the mouse, the owle and the nightingale, the iuie and the oke, the vine-tree and the colewort, or what else is of contrarie inclination, should agree togither, & the one not spoyle the other? The wayes of the Lord, & the waies of the world, are much more at variance. For fire being hot and drie, is not a greater enemie vnto water that is colde and moyst: life being sensible, quickening, and pleasant, is not a more mortall foe vnto death, that is senselesse, ougllie, and dreadefull: blacke being darke and dim, is not more con-

contrarie vnto white, that is light-some and bright: Christ being perfection it selfe, is not more contrarie vnto Antichriste the childe of perdition: heauen aboue, is not more vnlike to hell belowe: finallie the triumphs of celestiall Sion, are not more differing from the torments of the infernall lake, than the waies of the Lorde, which are pure and cleane, and the waies of the worlde, which are filthie and lothsome.

18 We see that euerie thing coueteth a place to liue in agreeable to their nature. The fish in the riuer, the beast in the medowe, the bird in the aire, the worme in the earth. Experience teacheth vs no lesse, and reason proueth it to bee true. whereupon it is recorded in monuments of memory, that the Salamander, and the Hydra, two mortall enemies, and creatures of contrarie qualitie, encountering vpon the lande, did so wounde one another, that they were well nigh destroi-

destroied. The Salamander, desirous to recouer himselfe, left off fighting, and flewe into the fire, which restored vnto him his former strength: the Hydra seeing this, retired in like maner, and lept into the water, where he recouered all the force that hee had lost: and thus they both, by betaking themselues to their naturall places, preserued their liues, which otherwise had beene in hazard.

19 These creatures and diuerse other may teach vs wit. For seeing that wee haue no continuing citie here, but looke for one to come: is it not our partes to direct our steps thitherward, cõsidering that we are not like vnto beastes, birds, fishes, wormes, serpents, or anie vnreasonable thinge: but immortall, like our maker, whose image we beare about vs? It were vantage for vs to meditate hereupon, and to haue our mindes aboue, not raking like dunghill cockes for a barlie corne in mucke: but like eagles

eagles lifting our selues aloft with the wings of faith.

23 And thus much touching the waie of all flesh, which is death: the waies of the worlde, which are sinfull and lead vnto Hell: the waies of the Lord, which conduct vs vnto the foote-path of felicitie, and so to life euerlasting. In which waie, being the right waie, the true waie, the perfect waie, the certaine waie, the pure waie, the cleane waie, the vndefiled waie, the Lord giue vs grace to walke whiles wee liue and drawe breath in this our earthlie tabernacle, that wee may when wee are called out of ȳ same, treade the foote-path to felicitie, enter in at the glorious gate of heauenlie Hierusalem, and there enioie our appointed mansions, not made with handes, but established by the worde of eternitie,

to whome be all dominion, power, and maiestie,

Amen.

# A looking glasse for *the Christian Reader*, containing summarilie *the substance of all the doctrines* deliuered before at large.

A Listning eare that loues to learne
how to amend that is amisse,
By grace diuine shall haue the choice
of that which good & healthfull is.
Resist the force and strength of sinne
with spiritual artillerie,
Absteine from noisome lustes: This is the
footpath to felicity.
Haue alwaies in remembrance
Christ Iesus crucifide to death.
And let the same thy comfort be,
til vtter gaspe of life and breath.
Meeke minded bee, pride detest,
and learne of Christ humilitie.

For beare thy furious foe: This is the
footpath to felicitie.

Lament

Lament the lack of faith and truth,
which lies forsaken and forlorne,
Exhort to peace where it doth want,
and of the needie thinke no scorne.
Make much of such as pleasure take
in fostring loue and charitie,
In such is hope of grace: This is
the footpath to felicitie.
Nothing so much doth like the Lord
as louing of his heauenly law,
Giue eare thereto, and from the same
let no allurement thee withdraw.

An vpright life delight to lead,
thy lust keepe in captiuitie,
By vertue honour seeke. This is
the foote-path to felicitie.
Reuolte not from the word of truth,
but euen to death the same professe,
And make account that thy reward
will bee eternall happinesse.
Hell is the hire of euery one,
that is to truth an enemy,
A true beleeuer die: This is
the foote-path to felicitie.
Marke what reposed is in heauen,
for such as do their masters will,

Free libertie from thraldoms yoke
and blessed Angels food their fill.
Lord lighten thou our mistie eyes,
that we may loue the veritie:

Extend

Extend to vs thy ſpirit: This is
the footepath to felicitie.
Make vs to ioy in nothing more,
than in thy word procuring peace,
I meane thy Goſpell full of grace,
The loue whereof O Lord increaſe.
New hearts, new minds, create in vs,
and make vs like thy maieſtie,
Good, like thy ſelfe, ſo ſhall we finde
the foot path to felicity.

Amen.

FINIS.

# *A Guide to Godlineſſe,*

diuided into three ſpeciall *branches: namelie,*

Confeſſion, Petition, Thanks *giuing, and their ſeuerall* bloſſomes.

*A Chriſtian treatiſe, and no leſſe ſweet* and comfortable, than neceſſarie *and profitable to be read, both for* common and priuate vſe, &c.

By Abraham Fleming,

1. *Timoth.* 4. 8

Godlines is profitable vnto all things, which hath the promiſe of the life preſent, and of that which is to come

Printed at London by *Peter Short*, dwelling on Bredſtreete hill at the Signe of the Star. 1602.

# A Preface to the true *Christian Reader.*

AMong all the meanes which God hath ordained to bring man to the estate of blessednesse, I find praier to be pretious, profitable, and necessarie. Pretious, because it is the incése which wee are cõmanded to burne vnto the Lord in the sanctuary of our hearts: pretious I saie, because thereby wee obtaine at the handes of God, whatsoeuer tendeth to the good estate of the soule: and yet once againe pretious, because the Lord God, at the ascending thereof vp into heauen, stretcheth forth his bountifull hand, and largely bestoweth vpon vs whatsoeuer is beneficiall for our mortall bodies.

Profi-

Profitable, becauſe it procureth vnto vs the miniſtration of all maner cõmodities behouefull for this life. For it is the onlie inſtrument, which wee are commaunded by Chriſt in the Goſpell to vſe, if wee ſtande in neede of any thing, either temporall or ſpirituall, during our pilgrimage in this life, as the verie wordes of our ſauiour ſeeme to import in this ſenſe, ſaying: Whatſoeuer ye aske of ỹ Father in my name, it ſhal be giuen you. Againe, Aske, and ye ſhall haue: as if he ſaid, If ye aske not, yee are worthie to want, bicauſe you neglect the vſe of the precept.

Nowe, who is ſo ignorant, but knoweth, that the asking, which Chriſt meaneth, is praier? For to aske of God, is not to aske after the maner of men with a kind of carnall and corruptible affection, the ende whereof is to ſtaie the force of concupiſcence, or deſire, and the obteining of that which is required: but it is an inward, ſecret, heauenlie, and

and ſpirituall motion of the minde. lifted vppe aloft with the winges of faith, and preſenting it ſelfe before the throne of his diuine Maieſtie, there attending vppon the will of his good pleauſre.

Neceſſarie alſo, becauſe we maie not, neither can bee without it, vnleſſe wee meane to leade a defectiue life, euen a life full of wantes and imperfections. For if there had not beene a neceſſitie in prayer, Chriſt would not haue charged vs therewith, by a ſpeciall commaundement, not ſo ſeldome as a hundred times recited. Being therefore pretious, profitable, and neceſſarie it is our partes to vſe it, to frequente it, and to make it our dailie exerciſe, knowing that to praie often is often to receiue: and by often receiuing wee waxe rich to God warde, and by waxinge rich in that reſpecte we become happie & bleſſed. Nowe to attaine vnto theſe ioyes, though thou haſt (gentle Reader) not ſo fewe as a thouſand helpes and fur-

therances, yet thinke not ſcorne, I beſeech thee, in the bowels of Chriſt to vſe this my guide to godlineſſe, though it be miniſtred vnto thee by a poore earthen veſſell, wherein I haue obſerued this courſe, diuiding it into three branches: the firſt, confeſſion: the ſecond, Petition: and the third, Thankeſgiuing, each following other in ſequence order lie, as by proofe in peruſing ſhall appeare. Eſteeme my trauell accordingly as it is meant, praying the Lord to increaſe my knowledge in the myſteries of his truth, and I will beſeech his goodnes to kindle and keepe quicke thy godly zeale and loue to the ſame.

*Abraham Fleming.*

The

# The first Branch, of Confession.

## *The first Blossome* containing

1 *A generall inuocation vppon* GOD, *with a common confession of our owne vilenesse.* 2 *Our cursed estate, notwithstanding Gods grace offered by the Gospell.* 3 *The peruersenesse and crookednesse of our nature, with our corruption farre exceeding all other.* 4 *The small regard that wee haue of the Gospell, with our ignorance of Gods truth, and his true seruice.* 5 *The knowledge of God ioined with hypocrisie, is detestable, and what insueth our vnfruitfull profession.* 6 *A confession of our defections in godlie zeale and discipline.* 7 *How wee are affected to the Lawe and the Gospell.* 8 *the treasure of the truth maketh our guilt the greater.* 9 *The little effect that Gods great liberalitie hath among vs wretches vngratious.*

1 O Lord, which arte glorious in power and holines, we being but dust and ashes, with the casting of our selues downe at the feet of thy high Maiestie: confesse that wee are most vile sinners, conceyued and borne in sinne, and that we are by nature nothinge else, but a lumpe of all wickednesse, whose naturall propertie is to growe in sinne, as wee growe in yeares, and to waxe strong in wickednesse, as the powers of our mindes and bodies receiue [illegible].

2 There is in vs, no holsome nor sound knowledge how to obey thee: there is no maner of good will or affection to please thee: finally, there dwelleth no good thing in our flesh. And although our cursed estate doth herein greatlie appeare, yet our sinne is made out of measure sinfull, through the exceeding grace which thou offerest by the Gospell of thy deere sonne: where-

by

by wee are so farre from profiting, that of our selues we shoulde waxe worse and worse.

3 For the more light of knowledge is shewed, the blinder would we remaine: the greater obedience is taught, the frowarder and stubborner would wee become: if thou by the mightie working of thy holy spirit, shouldest not cause it to bee fruitfull. And although wee haue this naturall corruption in common, with the whole rotten race of Adam: yet we confesse, that in vs it hath budded, and shot forth so much more than in others, as we haue had no meanes to kill it, and to cause it to wither, than others haue had.

4 Where first of all the gratious offer of the treasure of thy holie Gospell vnto vs, maketh vs guiltie manie waies. For where passing by manie other nations, thou hast trusted our nation withall: yet with a number of vs, it hath found as smal intertainement, and felt as

great reluctance, as amongest them, at whose gates it neuer knocked. For a great portion of the lande, partlie neuer yelding themselues to the obedience thereof, and partlie fallinge from it, after they had once yelded, stand proudly as it were at the staues ende with thee: The rest, which make profession of their submission vnto it, do it not accordingly. For first, there bee heapes of our people, which either through a deepe rooted affection, and loue to Popish Religion, or through a wicked opinion which they nourish of embracing the truth set forth, are so nousled, blinded, and misled, as that they still abide in an vtter ignorance of the truth it selfe, in such sort, that although there bee no want of preaching, yet they are as rawe in the knowledge of the true seruice of thee, as they were expert before in the seruice of the diuell.

5 And where knowledge is to anie such sufficiencie as is requi-

site,

site for the inheritors of the kingdome of heauen: there is it (for a great part) ioyned with such hypocrisie, as maketh them more detestable before thee (which searchest the verie reines) than if they had still continued in their ignorance. Now, for the remnant of vs, which through grace haue truelie, and faithfullie beleeued, it is with so great weakenesse of faith, and so small reformation of manners, that our glorious profession of the Gospell, supported and borne out with so small shewe of good fruites, which the excellencie therof doth require, maketh not onelie the enemies to condemne vs, but our selues to suspect one another, whether we belong vnto thee or no.

6 Wherein O Lord, we acknowledge that to be our great and horrible sinne, that being put in trust with this vnspeakeable treasure of thy holy Gospell, and preferred before our neighbors, professors about vs: yet wee are in thankefull

obedience vnto thee, behind them all: first in knowledge, last in zeale: before them in the doctrine of thy holie Gospell, behind them in the discipline of the same.

7 The yoke of the slaverie of our bodies with their popish religion laide vppon vs, wee willinglie shake off: but the holie bands of thy lawe whereby our riotous life and affections shoulde bee brought into bondage, wee bow hardlie and heauilie admit. The Gospel, which brought a freer vse of our lawfull honours, pleasures, and commodities, was welcome vnto vs: but the same Gospell, which restraineth the vnlawfull licentiousnesse of our ambition, intemperancie and couetuousnes, is not so. Finallie, so much of the Gospell, as doeth more nearelie respecte our saluation, wee seeme to haue some care to retaine: but so much of it as doeth more directlie respecte thy glorie, and the profit one of another, wee make small account of.

8 And

8 And seeing the naked treasure of thy holie Gospell had been a rich reward of a most seruiceable subiection: it comming vnto vs not alone, but accompanied with so long a peace, with so great a welth, so plentifull aboundance of all thinges, as this land hath neuer or seldome vsed, other lands about vs haue long loked after, maketh our guilt a great deale more: because that in thy so great a larges towardes vs, we haue beene so vngratious towardes thee againe.

9 Here therfore is another staire, whereby our sinne cluneth higher. For that wee in the commodities of this life, surmounting our auncestours of the same profession of the Gospell, in the time of King Henrie the eight of most famous memorie, and king Edwarde the sixt: are for the fruites that such a liberalitie asketh at our handes, a great deale worse then they: and going beyond other landes in these outwarde blessinges, are outrunne

of them, euen in the very outwarde testimonies and tokens of our obedience towards thée.

*The second Blossome,*
containing,

1 *A confession of particular sinnes in seuerall estates, and first against Gouernours. 2 Against Iudges, and their indirecte proceedinges. 3 Against ministers. 4 Their inordinate affections. 5 Their imperfections, wants and infirmities. 6 Against the people, and their lacke of loue to the truth. 7 Our securitie and want of grace. 8 the aggrauating of our sinnes and making of them more huge and heinous. 9 The burthen which Gods Lawe laieth vppon our shoulders. 10 Our vnworthines of anie benefit or good blessing, either temporall or eternall.*

1 OVer and besides this huge heape, and (as it were) rēke of our generall and common sinnes

sinn.s, wee haue to confesse (at the barre of thy iudgement seate) the particular sinnes that wee haue cocked vp in our seuerall estates. For our gouernours, O Lord, for the most part, being more mindfull of the fulfilling of their affections, than eyther of thy glorie, or of their good estate which are committed vnto them, haue not held steadie a hand as they ought to haue done, either for the stablishing of the lawes, by which (vnder thee) they should haue ruled vs, and wee by them should haue bene gouerned of thee, or for the thorough execution of so manie, and so farre forth as they haue been well established.

2 Our iudges and other ministers of iustice likewise, haue eyther ignorantly, or corruptly, declined from righteous iudgement: or giuing sentence for the truth, they haue done it (diuerse of them) with no conscience of thy true feare, or loue of truth, but for respect of [illegible] vaine glorie, or of persons.

3 The

3 The ministers which should haue beene lights vnto all estates, haue for the most part, no light in themselues: and their estate, in whose good constitution and sound health, the rest should haue recouered their health, is of all other the most sicke vnto death. For if the whole number bee surueied, scarce the hundred will bee found to bee in the lot of a faithfull ministerie.

4 For ah alas: howe manie are there, which occupying the place of Ambassadours, either for want of abilitie, or for that they loue ease and sleepe carrie no tollerable ambassage at all? How manie which carrying the light of the Gospell in their mouthes, carrie also in their hands, the filthie water of ambition and couetousnes, wherewith to quench it?

5 And those which by thy grace, are for their might and will in some good measure inuincible, notwithstanding, for the most part, beare it with such infirmitie;

[illegible] slippes

slippes as well in a sound and substantiall maner of teaching, as also in an euen life answering thereunto, that if thy blessing were not marueilous vppon their labours, wee should not neede to feare the quenching of this fire of the holie Gospell, kindled among vs by the enemies: as that which hauing so smal attendance of blowing, would die of it selfe.

6 Finallie, the people beare so small loue vnto their gouernoures of all sortes, in loue so small reuerence, and in them both so little willing obedience, that it maie bée (not vnecessarilie seene) that all the partes of the Church and Common wealth haue conspired to prouoke the Lord God agaynst them. These our great and ouergrowne sinnes, albeit they are gotten aboue our heades, yet rest they not héere. For where thou hast by thy holie seruantes, the Ministers of thy blessed worde, sharpely chidden vs, and in a seuere denouncing of thy

thy iudgementes due vnto them, fearefully threatned vs for them: yet haue wee not trembled at thy voice, at which the Mountaines do melt, and the rockes doe rent asunder.

7 A strange thing, that the Lion should roare, and the weake lambs should not be afraid: that the Lord of hoastes should proclaime warre agaynst vs, and wee should not goe forth and meete him, for intreatie of peace. May, his wrath (as hath beene shewed) hath beene and yet is kindled among vs: and yet as senseleſſe men, and as dead flesh, wee are not mooued: we are pricked, and we feele it not. We are wounded, and wee do not so much as alke, who hath stricken vs. The tempest that is comming toward vs, threatneth our vtter drowning: and yet as a drunken man, wee lie sleeping in the verie top of the maſt.

8 Whereby it is euident agaynſt our selues, that vnto the multitude of

of our sinnes, wee haue added another degree of wickednesse, which is the continuance in them: vnto our disobedience, wee haue ioined stubbornnes, and the biles and botches of our rebellion beeing ougly in thy sight, doe through the putrifaction, and festrednes of them cast out such a stinke, as the earth which wee tread vpon, the waters which wee drinke, and the aire which wee breath, are tainted and poisoned with the infection of them.

9 Yea Lord, taught by the wonderfull iustice of thy righteous lawe, wee charge vpon our heades all the snares of our fathers and grandfathers to the vttermoste of our generations which are past: as those whereunto wee are iuster inheritours, than vnto anie landes or goods that they haue lefte vs: whereby it falleth out against vs, that our sinnes touch the clowdes, yea, breake into the heauens of thy Maiesties owne residence: whose measure

measure beeing alreadie (as it seemeth) filled, there remaineth nothing, but that it should bee turned vpon our heades.

10 Wherupon we make against our selues another confession, that wee are vnworthy of all the benefits of this life, or of the life to come: both those which wee either haue, or yet hope to enioie, from the greatest to the smallest, from the kingdome of heauen, to one onlie drop of water: that we are worthie of all the plagues, which either haue heretofore seazed, or beene yet possessed of vs. Yea, if thou shouldest ransacke all the hid and secret treasures of thy fearefull iudgementes which in thy lawe thou threatenest against the breakers thereof, not onelie to the rasing and sweeping of vs from the face of the earth, but also to the throwing of vs headlong into the bottomelesse pit of hell: yet would wee therein also acknowledge thy righteous iudgements. For to vs belongeth shame

ſhame and confuſion of faces, but vnto their glory and righteouſnes.

*The third Bloſſome*
containing

1 *An appeale to Gods promiſes in Chriſt, for the remiſſion of our ſinnes.* 2 *The bloud of the Lambe waſheth vs whole white.* 3 *A prayer in the behalfe of the diſperſed Church, againſt Papiſtes and Heretickes: and for godlie vnitie.* 4 *Gods bleſſinge maketh our lande fruitfull: and that wee are the Lords ſheepe, our vnworthineſſe notwithſtanding.* 5 *A requeſt for the continuance of his loue and mercie.* 6 *To what end it is to be deſired.*

1 ALl this, both guilt of ſinne, and deſert of punishment notwithſtanding (O Father of mercies, and God of all comfort) wee truſting vnto the promiſes which thou haſt made vs in Jeſus Chriſt, are bolde thorough him. humblie

humblie to call for the performance of them. And first wee humblie desire thee, to forgiue vs all our sins, Thou hast said, that if we confesse our sinnes, thou art faithfull to forgiue vs them. we acknowledge the debt, cancell therefore the obligation: let not the multitude of them preuaile against vs, but where our sinne hath abounded, let thy grace more abound: and as wee haue multiplied our sinnes, so wee praie thee to mulitplie thy mercies.

2 And although we haue by continuance in them so soaked our selues, that thereby we are not onlie lightlie stained, but also haue gotten as it were the scarlet and purple die of them: yet let them al (wee praie thee) being washed in the bloud of thy swéete Lambe, bee made as white as the snowe in Salmon, and as the wool of the sheepe which come from washing. And to conclude, as our sinnes haue magnified themselues in an infinite

infinite length, breadth, deapth, and height: so let thy mercies (which passe all understandinge) of al sides and assaies outreach them.

3 Therefore also we most humblie desire thee, O Lord, that the sinne being pardoned, thy wrath which is alreadie declared, may be appeased towardes all the Churches of our profession, and especi, allie towards vs, that the manifolde breaches of the Churches, and Common-wealthes may be made vp, that these being receiued into the bosome of the Church, which belong to thine election, the rest of the Papists and Heretickes may be vtterly rooted out, and that our enemies in religion being slain, wee may to the vttermost thinke all one thing, in the honest and peaceable gouermente of the Common-wealth.

4 Upon which vniting of vs in all truth and honestie, the curses of the plague, and barrennesse being removed, a way may be made to thy

thy blessinges, which (as the hils dow the vallies) may make our land wholesomelie fruitfull. And that not onelie the wrath, which is alreadie kindled, may be quenched, but that which hath beene latelie threatned may bee caused to retyre. For the grante whereof vnto vs, wee beseech thee to remember, that how vnworthie soeuer, yet are wee thy people, and the sheepe of thy pasture, whome thou hast redeemed with thy most pretious blood, watched ouer with a carefull eye, defended with a mightie hand: despise not therefore, O Lorde, the workes of thy handes.

5 And seeing thou hast loued vs when wee hated thee, visited vs, when wee desired thee not, then acknowleged vs, when wee knewe thee not: now that there be a number of vs, which loue thee, desire thine abode, and acknowledge thee: holde on thy loue still, departe not from vs, deny vs not, O thou God of truth, which art the God that chan-

changest not. And if thou wouldest or couldest forget vs, calling vpon thee, yet what should become of thy great name, which is called vppon by vs? And therefore for thy glories sake, and for thy blessed name sake, which in our destruction should bee rent and runne through, spare vs, spare vs good Lord, according to the vsuall dealing, which thou hast euer kept with those, which in prayer haue had recourse vnto thee, and according to the old and vnchaungeable nature of a merciful, kinde, sparinge, and long suffering God.

6 Which mercie we doo not (O Lorde) desire, to the end that wee should tumble and wallowe our selues in our accustomed negligence, and contempte of thy holie worde: but togither with mercie for our sinnes and the reward of them, wee most humbly craue vppon the knees of our heartes, that for the time to come (how long or how shorte soeuer) wee with denaill and detesta-

tion

tion of our selues, and of our wicked lustes, may offer vp vnto thee in Iesus Christ, our selues, our bodies, and soules to bee seruants at thy holie commaundement in that reasonable seruice, which the high reason of thy holie word doth prescribe: and to bee weapons, or instruments of righteousnesse and holines, as they haue beene heretofore of the contrarie. All which things, as whatsoeuer thou knowest to bee further needefull for vs, or for any of the Churches, wee praie thee, as our Sauiour hath taught vs saying: Our Father which art in heauen, &c.

*The fourth Blossome,*
containing

1 *A confession of sinnes, and their due desert.* 2 *Transgression in thoughts worde, and deede.* 3 *None able to beare the burthen of our offences but Christ alone.* 4 *A petition for a liuelie and feeling faith, and the fruites of the same.* 5 *For victorie against sinne*

*ſinne by the aſſiſtance of Gods ſpirit.*
*6 For the due examination of our thoughts, and an vpright heart. 7 For conuerſation fit and agreeable to our calling. 8 For conſtancie in our profeſſion, againſt all temptations and impediments.*

1 O Mercifull and heauenly Father, we thy ſeruants do humblie proſtrate our ſelues before thy diuine Maieſtie, acknowledging here in thy ſight our hainous offences committed againſt thine omnipotencie, feeling and beholding thy heauie wrath againſt them. We feele our ſelues laden (O Lorde our God) with a huge company of horrible ſinnes, whereof euen the verie leaſt (betting but conceiued in thought) is ſufficient in iudgement, to throwe vs downe to the euerlaſting burning lake.

2 Our owne conſciences, O Lord, do beare witnes againſt vs.

of

of our manifolde transgressions of thy blessed lawe, of our securitie, and senseiesse blindnesse, running headlong to destruction, committing sinne after sinne, although not notorious to the worlde, yet horrible before thine eies. The thoughtes of our hearte rise vp in iudgement against vs: the vanity of our talke before thy Maiestie condemneth vs: the wickednes of our deedes from thy sight reiecteth vs: all our wicked thoughtes, wordes, and deedes, with the inward corruption of our nature, doe altogither, as it were a whole lumpe and loade of sinne, lie heauie vpon vs. and with their intollerable weight, do euen presse vs down to hell.

3 Wee do dailie groane vnder the burthen of them, inwardlie lamenting our owne follie, so greedilie running into them. In heauen, earth or hell, wee see none able to sustaine the weight of them, but euen thy dearelie beloued sonne

Iesus

Iesus Christ, who in mercie infinite, and compassion endlesse, hath sustained and ouercome that endlesse punishment due vnto them: in him therefore, in him most mercifull Father, and through him, we come to thee, being fullie assured according to thy promise, that thou wilt accept and take that full recompense, which thee thy deare son hath made for vs, as a iust ransome for all the sinnes of all those, who with a true faith take hold on him. In him therefore we see thine anger towardes vs appeased, thy wrath satisfied, and our debtes paied.

4 Increase in vs (good Lorde) we beseech thee, this liuelie and feeling faith: for we feele it oftentimes in vs verie weake, and troubled with manie doubts: increase it in vs (O Lorde) that we maie through thy holie spirit be assured, that the punishment of our sinnes is fullie in thy sonne discharged. Make vs, O Lorde our God, to

feele this same in our soules and consciences, that Jesus Christ is ours, and all that he hath done, that we are grafted into his bodie, and made one with him, and therefore fellowe heires with him of euerlasting life. Let vs not onelie haue these wordes in our mouthes (good Lord): but through thy holie spirit, let vs feele the comfort of them in our heartes fullie sealed and setled in vs, that we feeling our selues inwardlie before thy iudgement seate discharged, and our consciences towardes thée released, may be swallowed vp with an vnfeigned loue toward thy heauenlie Maiestie, and towardes our brethren for thy sake.

5 Make sinne to die in vs dailie more and more, that we may hate, detest, and vtterlie abhorre all sinne and wickednesse in all men, but especiallie in our selues: that we may stronglie (through thy holie spirit) set our selues in open warre and defiance against all sin and

and wickednes that wee please not our selues in our sinnes, but streightlie examining sinne by the iust rule of thy holie lawes, wee may vtterlie from the bottome of our hearts, condemne euen the least sinne in our selues, hauing our whole ioy, comfort, and consolation vpon those thinges which be agreeable to thy blessed will.

6 Giue vs grace alwaies to bee afraide to doo anie thing contrarie to thy good pleasure: and from the bottome of our heartes, to examine and trie our thoughtes, before thy presence, that they bee vpright and vnfeined, not hypocriticall in outwarde shew onlie, and apperance, but that euen all corners of our hearts beeing opened and disclosed before thee, we may euen as though it were openly before the face of the whole world, bring them in shewe, knowing that a double heart is detestable in thy sight.

7 O Lord, direct and guide our feete, that wee may walke alwaies

as before thine eies, not onlie be-
for the eies of man, being more
carefull to walke circumspectlie, in
this respect, that we haue thee to be
a viewer of our doings, a thousand
fold more then the eies of man, that
thus wee may walke as becom-
meth thy children, not onlie in out-
ward shewe, but also in sinceritie of
hart, abhorring euen the least sinne
in our selues, striuing, resisting,
and fighting against sinne, not de-
lighting our selues in sin, nor nou-
rishing the same in our breast, but
earnestly embracing, and studious-
lie seeking after those things which
be pleasant in thine eies.

8 O good Lord, make vs con-
stant, and firme harted, that neither
the feare of man, nor losse of goodes,
life, lands, possessions, or friendes,
draw vs awaie from thee, to do a-
nie the least thing contrarie to thy
will and pleasure: neither the fa-
uour or friendship of man, nor yet
the flattering enticements of this
world, nor the vaine promotions of
the

the same, doo moue vs ame whit from ths true and endlesse ioy, delight and pleasure, which we ought to haue in those thinges which be agreeable to thy will, and the constant perfoꝛmance of the same, but that alwaies to the ende of our life wee may continue in thy pathes, growing and increasing from faith to faith, from strength to strength, till at the length wee shall come to thy euerlasting rest, Amen. T.C.

# The second Branch, of Petition.

## The first Blossome concerning A praier to God, at our vprising in the morning.

O Bountifull GOD, which among all other thine aboundant blessings, hast giuen vs the bright daie and Sunne shine, to be the guide

and gouernour of all our doings, we beseech thee, that as thou art the father of light, and hast sent light among vs, not only the light of the cleare day, but also the light of thy glorious Gospell: so thou wouldest direct all that we go about in light, that wee may shew our selues children of light, in applying our labor, and occuping both our mindes and bodies in the workes of light, that when the daye of retribution shall come, when thou wilt reward euerie one according to the measure of their merits, we may enter into that light, whose brightnesse shall neuer bee darkened, there to liue with him, who is the light of the world, Iesus Christ the righteous, to whom with thee, and the holie Ghost, be all laud, praise, honour, and glorie for euermore,

Amen.

The

The ſecond bloſſome containing
A petition to be ſaid at the
putting on of our
clothes.

O Eternall and moſt mercifull Father, I beſeech thee, as thou haſt giuen vs clothes to couer our bodies, to hide our nakednesſe, & to preſerue our corporall health: ſo to decke and beautifie our ſoules with the riches of thy true knowledge, which is the ſumme and ſubſtance of all perfecte happines: through Jeſus Chriſt our ſauiour, Amen.

The third Bloſſome containing
A petition to be ſaid at the
waſhing of our hands.

GRaunt O mercifull ſauiour, that as with this water, the filth and vncleannes of our bodilie members are waſhed and ſcowred: ſo our inwarde ſoules may by the dailie remembrance and vertue of thy bloudie death and paſſion, be

purged from all sinne and iniquitie: that both body and soule being voide of blemish, wee maie come the nérer vnto thée in perfection, Amen,

The fourth blossome containing
A petition to God, at our going abroad, about our worldly businesse.

OGratious God, which sanctifiest the heartes of thy chosen seruantes, and circumcisest their thoughtes, insomuch that they become wholie acceptable vnto thee, and are altogither cleansed from carnalitie and corruption: wee beseech thee so to pitch the tentes of thy protection and prouidence about vs this present daie, that all thinges whatsoeuer wee purpose, may by thy gratious guiding bée so disposed and prospered, that our heartes bee not caried awaie with the cares of this world, as hauing little hope in thine all sufficiencie and bountifulnesse. O Lord, so season

son vs with the salt, not of vnsa-
uourinesse, least we be throwne out
vpon the dunghill of reprobation,
and so troden vnder foote as out-
casts of none account: but with the
salt of sincerities and righteousnesse
so powder our spirits, that whatso-
euer wee take in hande this pre-
sent daie, may be so furthered, hel-
ped forward, and prospered by thy
goodnesse, that wee thereby may
reape sufficient commoditie, none
offended or discontented eyther
with vs, or our labour, nor thou by
any meanes dishonoured, but high-
lie praysed and glorified both in vs
and in our doinges, according to
the saying of thy sonne, in the ho-
lie Gospell: Let your light so shine
before men, that they seeing your
good workes, may glorifie your fa-
ther which is in heauen. This, O
Lord, and all other graces neces-
rie, grant vnto vs for thy sonnes
sake, our only mediatour
and aduocate,
Amen.

## The fift Blossome containing A petition to be said when we are at worke, and about our businesse.

PRosper, O Lorde, by the pre-sence & assistance of thy grace, the businesse which wee haue in hand. Put into our minds to do it faithfullie, and rather for conscience sake, than couetousnes. Further our affaires, wee beseech thée of thine infinite goodnes, giue our labours prosperous & happie successe, and graunt vs grace to glorifie thée in thy blessinges, Amen.

## The sixt blossome containing A petition vnto God at the leauing off from our labour, wether it be of body or mind.

ALmighty God, and most mercifull father, which cloathest the lillies of the fielde, with such roialtie, as Salomon when hee sat vppon the throne of his maiestie, neuer

neuer possessed: which feedest the birds of the aire, the beastes of the land, and the fish of the sea, with sustenance conuenient and agreeing with their nature: we beseech thee to accept at our handes, this sacrifice of thankesgiuing, offered vp vnto thee for thy manifolde benefits, and among all other, for that thou hast hitherto prospered vs in our busines and labour, which thou hast not made frustrate & vnfruitfull, but with due measure and weight of profite and aduantage, hast let it passe out of our hands.

And wee beseech thee O father, that as thou hast hitherto beene the ouerseer of all our studies and trauels making them fruitfull and beneficiall vnto vs, so it would please thee to continue still thine accustomed bountifulnes, and to giue vs grace, that for the same we may offer vnto thee, not onely the calues of our lips, but also of our hearts, through Christ Iesus our onely saviour and redeemer, Amen.

The

The seuenth blossome conteining
A petition to be said at the putting
off of our apparel.

GRant, O gratious God, thou giuer and preseruer of all creatures, that as wee put off this our apparell, and cast it from vs: so we may also, thy grace helping and assisting vs, put off the old man, euen the man of sinne, that clogged with the lesse vice, and clothed with the more vertue, wee may bee found fit for thee, whensoeuer it shall please thee to call vs out of this worlde: through Iesus Christ our Sauiour, Amen.

The eight Blossome conteining
A petition vnto God at our going
to take naturall rest.

HEauenly God, which art so prouident, and watchfull for the health and preseruation of thy children, that they want nothing necessarie for the supportation and maintenance of this their transi-

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torie life, not houses to harbour in, not garments to put on, not foode wherewith to be nourished: finallie, nothing, whatsoeuer it is, that they stand in neede of, whiles they leade their liues in this transitorie tabernacle: we beseech thee that as thou hast let this day passe luckilie ouer our heades, safelie defending vs from all dangers, and giuing vs the fruites of our labours, least our working should be waste: so it would please thee in like measure of mercie, and peize of compassion, to bee our watchman, this present night, and euerie night, so long as our bodies and soules remaine coupled in this vale of vilenesse and miserie.

Also, O father, we heartilie beseech thee, that although darkenesse dimme the eies of our bodie, whereby the vse of our externall and outwarde sight is made frustrate and voide, yet the eies of our mind may still bee broade waking and open, continuallie looking for that comfortable

toꝛtable comming of thy Chꝛist in glozie, that we may bée in a readineſſe when the trumpet ſoundeth. Ariſe yée dead and come to iudgement, which whether it bée in the euening, at midnight, at the cockcrowing, oꝛ at the dawning of the day, none can tell, no not the Angels. But whenſoeuer it is, O Lozde, ſo kéepe vs waking, that when thou cõmeſt, our lamps may bée found burning. Graunt this moſt mercifull father, foꝛ thy ſons ſake, Jeſus Chꝛiſt the righteous, to whome, with thée, and the holie Ghoſt, thꝛée perſons, and one omnipotent, almightie, euerlaſting, and onelie wiſe God, bée all laud, pꝛaiſe, honour, dominion, and glorie, now and foꝛ euer, Amen.

## The ninth Bloſſome conteining *A petition for a godly life.*

OPen our eyes, O Lozd, that wée may beholde the wonderfull ſecrets of thy lawe, and there-

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in as in a ſtœle glaſſe, diſcerne and ſée our owne weakeneſſe, and by our weakenes our wickednes, and by them both our accurſednes. O procure thou the pleaſant comfortes and conſolations conteined in thy Goſpell, to ſounde the verie deapth and bottome of our ſoules, by the plummet of a true and liuely faith in Chriſt Jeſus.

Grant alſo, wée beſéech thée, that our drie and ſtonie hearts, by the ſwéete dewes and ſhowres of thy heauenlie grace, dropping downe and ſoking therinto, may be ſo moiſtened and ſoftened, that like good ground they may euer be yéelding forth plentifull and pleaſant fruits, to the glorifieng of thy moſt holie name, the ſupplanting of ſin, and the aduancement of vertue: through the death and bloudſhed of our Lord & ſaui-our Jeſus Chriſt,

Amen.

The

## The tenth Blossome conteining A petition to bee said in time of health, being a thankesgiuing vnto God for that good blessing.

WE knowe O mercifull Father, that a rotten tree cannot fructifie, no more can the body of man diseased, take anie pleasure in the vse of thy creatures, at least wise verie little if any at all: For as the morning deaw, or waterie clouds, falling vpon the fielde, moisteneth the ground, and maketh it fruitefull and pleasant: euen so health and soundnesse possessing euerie limme, maketh the whole bodie, and all the members of the same, apt and able for any exercise. By the benefit whereof, we purueie for our selues, all such necessaries as are requisite for this our fraile life. Knowing this most mercifull father wee referre it vnto thy goodnes, praising and magnifieng thee for the same, and humblie beseeching

seeching thee to continue it in vs, and to giue vs grace that wee abuse it not anie manner of waie. Grant this O bountifull God, for Iesus sake, Amen.

## The eleuenth Blossome conteining A petition in forme of a confession, to be said in the time of sikneſſe, or otherwise, when the partie diseased seemeth to be in danger.

ALmightie and most mercifull father, the punisher of sinne, and the iust rewarder of iniquitie, I confesse vnto thee, that the multitude of my trangressions, and the loathsomenes of my life, cannot but deepelie displease thy diuine Maiestie, and deseruedlie crie out for vengeance against me: yea, vengeance to death, for my misdeedes craue no better rewarde. I knowe that sinne is such a filthie and ouglie thing in thy sight, that whosoeuer are stained and defiled therwith,

with, are euen an abhomination vnto thée: for thou beeing the God of righteousnes, delightest not in wickednes, neither canst take anie pleasure in iniquitie. I confesse that for sinne, thou hast sent manie strange and terrible punishmentes vpon diuers people.

The olde worlde in the fulnes of their offenses, were ouerwhelmed with water from heauen, to their vtter destruction. The Sodomites were burned, and their neighbours about them, euen with fire and brimstone, for the filthines of their offences. The Aegyptians, a people obstinate and rebellious and alwaies setting shoulder against the Prophets, were rewarded for their misdeedes, with most horrible plagues, in the heate of thine indignation.

Yea, the Israelites, a people peculiarlie chosen to serue thée, at what time they sinned grieuouslie, and displeased thy diuine maiestie, turning by the manifoldnesse of their

their transgressions, thy mercie into furie, thy clemencie into anger, thy long suffering into reuengement, they felt the smart of thy rod, not wrathfully confounding them as castawaies, but louingly correctinge them like children.

So most mercifull father, hoping that in the blood of Christ Jesus, I am adopted into the number of thy children, albeit my misdeedes are so manie, that they farre passe the sandes in the Seas, or the starres in the skies: yet I beleeue that thy mercie, which is aboue all thy workes, is able to dispense with the multitude of my sinnes, and throughly to cleanse and wash mee from the blottes and spottes of mine iniquities.

And therfore (O gratious God) with vnfeigned repentance I prostrate my selfe before thee, crying and calling vnto thee, to deale with mee in the measure of thy mercie, and not in the weight of thy furie, though

though my transgressions exceede number. For if thou shouldest reckon with mee in rigour, I should be found more light than vanitie, it would fare with me as with chaffe before the winde, or as with bauen in a scorching fornace: mine end would bee death, my reward confusion. O heare mee therefore, O louing Lord, faithfullie calling vpon thee, with him that saide, O sonne of Dauid haue mercie vpon mee: and with her that said, If I might but touch the hemme of his garment, I shall bee whole: and with him that saide, Lord, I beleeue, oh helpe mine vnbeleefe: and with him that said, Father I haue sinned against heauen, and against thee: and with him that saide, O Lord bee mercifull vnto mee a sinner. Cast downe thy louing lookes vpon mee lamenting Lazarus, lieng in woefull case, visited by thy hand, and groning vnder the rod of thy correction: spare mee O God, spare me O good Lord, and bee no

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angrie with me for euer, I take it for an vndoubted truth, that all manner of punishmentes proceede from thee, as accustomed meanes and wonted waies which thou vseſt to call thy best children home: and therefore I am in so much the more comfort, that this thy visitation and chastisement is no signe of thine endeles anger against mee, though sickness, and all kinde of annoyances sprang and issued from sinne: but a token and argument of thy fauour and louing kindnesse.

Yea Lord, though it tend to temporall death, whereby my bodie is wounded, yet I am reposed in this hope and affiance, that my soule shall not see corruption, but shal bee receiued into heauen, to rest in the bosome of faithfull abraham, til the time be come of the generall iudgement and glorious resurrection.

I knowe, and it is the dutie of all true Christians to confesse no lesse, that from the beginning thou visitedst thy children: yea, on them whome

whome thou most tenderlie louedst, thou diddest lay some portion of thy correction: partlie, to trie them in tribulation, and to confirme their faith by patience in aduersitie: but specialie to assure their spirite, that they are thy children, and thou their father: they thy sheepe, and thou their sheepheard: they thy people, and thou their gouernour: they thy souldiers, and thou their Captaine: they thy chosen, and thou their glorie. Thou calledst to the inheritance of thy kingdome, after the daies of his pilgrimage were spent, Abraham the father of the faithfull. Thou calledst vnto the ioyes of heauen Iacob and Ioseph, when they had runne their appoynted race. Thou calledst vnto endlesse blessednesse, that mild minded man, mirrour of meekenesse, Moses I meane, thy righteous seruant, when he had fulfilled his course. Thou calledst vnto the place of eternitie, Iosua and Caleb, and other gratious

Iudges

Iudges of thy people, when the houreglasse of their life was run out. Thou calledst vnto the ioyt of felicitie, Samuell and Dauid, pro-phets of thine owne appointment, when their full yeares were expi-red. Thou calledst vnto the Para-dise of perfect pleasure, Ezechias, Iosias, & other vertuous Kinges, when their earthlie tabernacle was torne and rent in sunder.

Thou calledst vnto euerlastinge happinesse, Esay, Ieremie, and the rest of thy seruants the Prophets, when they had liued their full time in this world. Thou calledst vnto thy kingdome, Iames, Iohn, Paule, Peter, and other thine Apostles, when they had discharged their dutie in fulfilling their com-mission. And to conclude, thou calledst vnto the throne of triumph and victorie, Iesus Christ thy son, that immaculate and vnblemished Lambe, that innocent sheepe, that sweete Samaritan and surgion of our soules, when hee had finished the

the ſpiritual building, whereof he himſelfe was the foundation, and chiefe corner ſtone: when (I ſaie) he had accompliſhed thy will, and vanquiſhed ſinne, Sathan, death and Hell. In bringing which things about, thou diddeſt vſe ordinarie meanes, euen death the way of all fleſh: that by their example, thy ſeruants might bee comforted in ſickneſſe, that as thy kindneſſe was plentifullie declared vnto them, in deliuering them out of this wildernеſſe, and tranſlating them to eternall happineſſe: ſo to me no leſſe than vnto them, though for a time thou laieſt thy hand vpon me, and ſcourgeſt me with thy rod, thy fatherlie loue and affection is manifeſt. For whome thou loueſt, him thou chaſteneſt, and whippeſt euerie childe thou adopteſt and chooſeſt, that the conſolation of their ſpirit may bee the more increaſed. woe were I, if thou ſhouldeſt not viſite me (O Lorde:) wretched were my ſtate, and condition,

dition, if thou ſhouldeſt not trie mee with the fire of afflictions. Sickenes is thy meſſenger: pouertie is thy meſſenger: yea death is thy meſſenger, whome thou inceſſantly ſendeſt vnto thy ſeruants, to call them vnto thee and thy kingdome. In conſideration whereof, I thy childe, as I faithfully beleeue, adopted in Chriſt, viſited at this preſent by thy hand, and patientlie abiding the ſharpeneſſe of thy ſcourge am erected and incouraged with a certaine and infallible hope, that at thy good pleaſure thou wilt worke all in me for the beſt, to my ſoules ſaluation, and to thy ſelfe glorification.

Why ſhoulde I murmur againſt thee, though I am griped with anguiſh? why ſhoulde I miſtruſt thy mercie, though my paines be ſomewhat extreame? why ſhould I deſpaire, as though thou wert not mercifull? No no: ſo long Lorde, as there remaineth breath in my noſtrels: & ſo longe as mine

eies are open: and so long as my toong hath the power of speech, thy spirit being present with mée, and comforting mée, I will thus thinke with my selfe: The Lords will be fulfilled: when he seeth best time he will make an end of my tribulation. Hee doth not punish me as a reprobate to my condemnation: but hée correcteth mée as a childe, to my saluation. I am the worke of his hands, he created me, and made me of nothing: to the honour of himselfe did he make me, and therefore I hope hée will not destroie his owne workemanship, though it resteth in his will and pleasure, to dispose all thinges as seemeth best to his diuine maiestie.

His childe I am adopted in the bloud of his sonne Iesus Christ, inheritour of the kingdome of heauen through the spirit of sanctification, a member of his mysticall bodie, a grape of his vine, a sheafe of his harueſt, a sheepe of his flocke: and therefore I trust he wil bee my gratious

gratious God. This is my comfort, that thus thou dost chastice me, not in iudgement, to desperation: but in mercie, to consolation: and this is my ioy, that hereby I am assured, that my name is written in his register: and as for my faults, hee hath raced them out of his reckoning booke.

Why then should I hang downe my heade, as though confusion were the portion of mine inheritance? To them that loue God, all things turne to good. This his visitation is but a preparatiue to further felicitie, which in due time hee will reueale to mee his seruaunt, when hee hath taken sufficient proofe and experience of my patience, which I beseech him to stablish and confirme, that the possession of eternitie may bee the reward of my sufferance.

Wherefore, O most mercifull father, if it be thine appoyntment (as thy determinations are secret and hidden from the hearte of man)

that this my sickneſſe and trouble bee vnto death, O then gratiouſlie heare my ſupplication, and let the voyce of my crye enter into thine eares. Giue mée not ouer in my diſtreſſe and weakneſſe, when Sathan is moſt buſie to ſpoile mée: but ſtande thou like an inuincible Giant on my right hand, let the winges of thy almightines ouer-ſhadowe mee, euen vntil my laſt gaſpe. Moreouer, graunt moſt mercifull Father, that at the ſepa-ration and diſſolution of my ſoule and bodie, I may ſtill continue thine, my bodie turning into duſt, whence it toke firſt ſubſtance: and my ſoule poſſeſſing heauen, whence it receiued being. O Lord ſend me a ioyfull reſurrection at the day of iudgement, and let mée be numbred among the lambes, whome thou haſt choſen to be ioint-heires with thee of thine owne happines in hea-uenly ioyes.

O Lorde heare my praier, and let my crie come vnto thee. Lord haue mercie

mercie vpon mee, Christ haue mercie vpon me, O holie Ghost be my comforter: O blessed Trinitie receiue my soule into the place of glorie, Amen.

## The twelfth Blossome containing A petition to be said at the houre of death, ouer the partie visited, and lying speecheleſſe.

O Eternall God, the welspring of life, and the treasure of true and euerlasting riches, thou God of the quicke and the deade, thou which hast appoynted euerie man a mansion in this earthly pilgrimage, and placed vs hereas tenants at thy pleasure, to remoue and departe when it is thy will to call vs: thou, euen thou which ridest vpon the wings of the winde, whose seate is the heauen of heauens: whose footstoole is the earth: whose messengers are the Angels and celestiall host: O bow downe thine eies of pitie & looke vpon vs.

O thou glorie of Sion, thou beautie of Hierusalem, thou Alpha and Omega, thou which art incomprehensible, the first person of the holie Trinitie, open thy gratious eares, and heare the petitions of vs thy seruants. O heare vs and that betimes, thou sauer of soules, whiles breath is in the nostrels of this thy diseased and sicke creature: for after this life, it is too late to make intercession. Thou hast chastened him O Lorde inwardlie and outwardlie, his strength is turned into weakenesse, his health into sicknesse, his flesh consumeth, his limmes are lame, his eye sight waxeth dimme, his speech is stopped, all his senses are nummed, his heart panteth, life and death struggle within him, and wrestle for superiozitie. Hee lieth in panges, hee is past hope of recouerie to our iudgement, hee refuseth sustenance, hee can take no rest, O looke vppon him, thou comfort of Israel, and deliuer Joseph

out

out of this prison. O Lord haue mercie vppon him, O God make him strong to endure this sharpe and bitter conflict. Let not the terrour of death, the torment of his sickneſſe, the loſſe of life, or departing from anie transitorie pleasure withdrawe his hearte from thee: but as thou diddeſt create it, and powredſt it into his bodie, so vouchsafe to reserue it for thy ſelfe, that thou maiſt bee glorified in it, both now and hereafter, when it shall pleaſe thee to raiſe it vp with the reſt of the bodie in the leaſt reſurrection.

Behold Lorde, he is not able to praie for himſelfe, thy hande is so heauie vppon him at this preſent, hee can not so much as lifte vp a limme, thou haſt whipped him so sore: hee is paſt hope of health in the eies of man, thou haſt made ſuch deepe furrowes vppon his backe: he is ſpeechleſſe, becauſe thou haſt taken away the vſe of his tongue: lo Lord, he lifteth vp his eies vnto

heauen, notwithstanding all these infirmities & weakenesses: O remember him, forgiue him his sins, remit and blot out of thy reckoning booke, the ten thousand talentes which he oweth thee.

Hee is not able to testifie the inward sorrowe of his heart conceiued for sinne, so sharpe and seuere is thy present visitation, which iustlie and deseruedlie thou hast laid vpon him: and surelie, though thou didst punish him more rigorouslie, yet thou art not accusable of iniustice. For iust art thou O Lord in all thy workes, and righteous in all thy iudgements. But yet Lorde wee beseech thee, to asswage the heat of thy wrath, which if it burne still, and continue vnquenched, alas, who shall be able to abide it?

Beholde Lord, how lowe hee is brought, all his bones are out of course, which waie so euer hee is turned, he feeleth nothing but anguish: no rest, no ease, no quietnes

can

can hée take, such is the weight of thine anger against him, for the instruction of vs that are alive, and here present at his visitation, that wée may learne thereby to detest sinne, which is the cause of thy displeasure, and to amend, least a worse thing happen vnto vs.

O Lord wee beseech thée to consider our supplications, and to accept the praiers which wee powre out in thy presence, in the behalfe of this our diseased brother. And louinge Lorde, if it bee thy will to take him hence, O then we beseech thée to shorten his time, to ende his lingering sicknes, and so to deliuer him from all earthlie trouble. But if it be thy pleasure to raise him vp, being thus cast downe, and to quicken & strengthen him, whome thy hande hath driuen almost to deathes dore, then at the intercession of vs thy seruants, hasten his time of recouerie, and restore him vnto health and soundnesse. Wee praie for him, O Lorde, not know-

wing the secrets of thy counsell, which is vnchangeable, deale with him as it pleaseth thee: thine hee is to order and dispose. For thou art the potter, and hee but a lumpe of claie, vnto thee wee commit his soule and bodie: thy will be done in earth as it is in heauen, for thine is the kingdom, the power and the glorie, for euer and euer, Amen.

*The thirteenth Blossome*
containing

1 *Gods vniuersall gouerment.* 2 *That hee annoin teth Kinges and Queenes, and why.* 3 *A petition vnto him in the behalfe of our gratious Queene Elizabeth. His mercie in preseruing her in time of tribulation.* 5 *A praier for the continuance of her good estate.* 6 *Against the enemies of the truth, either to bee conuerted or confounded.* 7 *The Church of God, and the Commonwealth, two sisters.* 8 *The death of Christ a full ransome for all our sinnes.* 9 *Requests to be daily made of euery true Christian.*

1 O Gracious Lord, and most mercifull father, we acknowledge thee the Lorde of Lordes, and the king of kinges, creating at the beginning, & ruling all thinges euermore in heauen and earth, according to thy wonderfull wisedome and power: and our selues to be thy poore seruants, the worke of thy hands and thy sheepe of thy pasture, subiected to thy maiestie, and depending vpon thy fatherly prouidence for all things.

2 Neuertheless, seeing thou in thy wisedome annoyntest Kinges and Quenes, appointing them to rule ouer thy people, to sit as Lieutenants in thy seate, to minister iustice, and most of all, as Fathers and Nurses to maintaine and cherish thy Church: commanding vs not onley to obey and honor them, but moreouer to pray for them, as watching ouer vs for our good.

3 We therefore beseech thee for thy great mercyes sake, and for Iesus

Jesus Christs sake, to shewe thy mercie to all Kinges and Princes, that maintaine thy glorious Gospell: but especially we pray thee to blesse our most gratious Quéene and gouernour, Elizabeth thine handmaid, with all spirituall blessings, in Christ Jesus, and with all temporall blessinges, according to thy good pleasure, that in the great measures of thy effectuall loue, shée may more and more finde great increase of vertue, and wisedome, and strength in Christ Jesus to the faithfull and happie discharge of her dutie, that her holinesse and ioy, and zeale of thy house may bee multiplied and euerlasting.

4 And séeing it hath pleased thée, of thy singular mercie, to giue her this speciall honour, first to suffer for thy glorious truth, and afterward miraculously delivering her out of the hands of her enemies, to set a crowne vpon her head, and to make her the instrument to advance

uance thy glorie and Gospell, for which she suffered, and to bring it out of darkenesse into light, out of persecution, unto this great and long peace.

5 As we giue thée most heartie thankes for this singular benefite, so we beseech thée to make her and vs euermore thankefull for it, and in thy good pleasure still to preserue her for the continuance of these blessinges towardes vs with all increase from time to time, to thy glorie, the benefite of the Church, and her infinite peace in Christ Jesus, the prince of peace.

6 And furthermore, we pray thée for her, and the estate, that such as be enemies of the Gospell, and her enemies also, for the defence thereof, may not despise the peace offered them to repentance, but that they may account thy long suffering, and her peaceable and vnblodie gouernment, an occasion of saluation to their soules, and vnfeigned loue to the truth, and

and their merciful soueraigne, Otherwise, if they still remaine disobedient to the truth, rebellious to her highnesse, and dangerous to the state, then (O God of our saluation) as thou hast discouered them, so discouer them still, as thou hast preuented them, so preuent them still, and let their eyes waxe wearie with looking, and their hearts faint with waiting for the comming of that, which yet commeth not, neither let it come (O Lord) we beseech thee, but a blessed and a long raigne to her, and peace to Sion for euermore.

7 Also (deare father) so blesse, so loue, so in thy spirit sanctifie and keepe her, that shee may in the spirit of counsaile and fortitude so rule that other sister also, namelie, this her Common-wealth, that they may flourish togither, and growe vp togither as Palme trees, in beautie, and in strength, giuing ayde and helpe one to another, that in the Church the glorie of God may

may appeare, as the Sunne in his brightnesse and that the land may flowe with milke and honey, and true peace abounde therein, as in the triumphant reigne of Debora.

8 These graces (O Lorde) are great, and we miserable sinners unworthie of the least of them: therefore looke not to vs, but to thy selfe, not to our iniquities, but to thy great mercies: accepting the death and passion of thy Sonne, as a full ransome for all our offenses, throwing them into the bottome of the sea, and making his crosse and resurrection effectuall in vs to all obedience and godlinesse, as becommeth thy Saintes: that to all other thy good blessinges towardes our gratious soueraigne, this may be added, that she gouerneth blessedlie, ouer a blessed people, a people blessed of the Lorde, and beloued of the Lord.

9 Yea Lorde, that thy graces may abound as the waters of the Sea, in the Prince and in the people, in the

the Church, and in the Common-wealth, from daie to daie, till the daie of our translation into thy kingdome, where iustice inhabiteth, where also wee shall inhabite and reigne with thee according to thy promise for euer. Grant these thinges (O mercifull Father) for thy deere sonne our Lorde Iesus Christ his sake, in whose name we craue them at thy mercifull hande, praying furthermore for them, as he hath taught vs to praie: Our Father which art in heauen, &c.

## The third Branch, of Thankesgiuing.

Generallie deciphering in a pithie and ample meditation, Gods great goodnesse manifestlie appearing in the diuersitie of the blessings wherwith he hath crowned man. Also, a praier for grace to be thankefull. The contents more particularlie lie open in the sequele.

The

The first Blossme.

1 *An inuocation, or calling vppon God, ioyned with submission. 2 An acknowledgement of Gods manifolde blessings and his prouidence. 3 A petition for the gratious gift of thankefulnesse. 4 Testimonies of Gods infinite loue, and of the effectes of the shining Sunne. 5 The sundrie vses of Gods good creatures appointed for mans releeue. 6 Ornaments of the minde. 7 A request for true knoweledge and perseuerance, with the operation of the same. 8 Another for thankefulnesse. 9 What sacrifice God delighteth in. 10 A supplication for grace to offer vp the same.*

1  etting before vs (O most mercifull & louing father) the godly Patriarches the holy Prophets, the true Conuerts, the constant Martyrs, & all such as haue loued thy glorie far aboue their owne life, wee prostrate our selues with all submission

ſubmiſſion of ſoule and ſpirit, be-
fore thy throne of Maieſtie, humbli
beſeeching thee (for Ieſus Chriſt his ſake) who is the fulnes of our ioie and comfort, to bende downe thine eares, and to heare the praiers which wee powre forth before thee: and for thy ſonne ſake, in whom thou art well pleaſed, grant the requeſt of thy ſeruantes made vnto thee at this preſent.

2 We knowe (moſt gratious God and louing father) yea, we cannot but in conſcience acknowledge, and with tongue confeſſe, that manifold, yea innumerable are the gifts which thou haſt heaped vpon vs: yea ſo manie are they, that we cannot with voice vtter, neither yet in heart conceiue the greatnes and worthines of them. For whereas all other creatures are made, framed, and faſhioned to ſerue the vſe of man, and to yeeld themſelues obedient and tractable to his commandement and gouerment: onlie man repreſenting and bearing thine

thine owne Image and likenesse, ruleth as a Lorde, and reigneth as a King, ouer all creatures indued with life: yea, there is nothing within the compasse of the ample and wide worlde, but thou (most gratious God) of thine infinite loue, and incomprehensible prouidence, hast prefordained and appointed from originall of all beginninges, to turne to the profite, commoditie, vse & benefite of mortall and miserable man. Beastes both wild and tame thou hast made subiect to his power: some seruing for sustenance and nourishment, othersome being made appliable and fit for his ease and assistance in bodilie labour, as partakers of his paines, and fellow labourers with him in his bodilie businesse.

3 These creatures, O Lord, being thus ordained and ordered, by and through thine euerlasting and vnchangeable appointment, thou hast giuen and bestowed vppon vs men, most vnthankefull, and of all other

other the vnworthiest of such singular benefites: thou hast inriched vs with their continuall and incessant increase, and thou dost daylie more and more, with new accesse of graces and good giftes, inlarge thy bountifull liberalitie towardes vs, in such wise, that if we had any feelinge of Christiantie: nay, if we were not altogither solde to sinne, and made bondslaues to our owne sensualitie and corrupt concupiscence, we could not but with zeale of spirit, and burning heat of heart, crie out with the Prophet Dauid: O Lorde, how wonderfull are thy workes thorough all the worlde! Great is God, and most worthie to bee praised, and his greatnes can not bee searched out. One generation shall praise thy workes vnto another, and they shall declare thy mightie power. I will set forth in wordes the glorious Maiestie of thine excellentnesse, and thy wonderfull workes, &c. In consideration therefore, O Lorde, of the benefites,

nefites, which thou hast, and at this present doest powre vpon vs (which are so manie, that they cannot be numbred, and so great, that they can not bee measured) wee beseech thee to plant in our hearts the good propertie & vertue of thankefulnes, least we prooving a barren and vnfruitfull soyle, bee so farre from yeelding good and wholsome herbes, that wee seeme altogither choaked with noysome weedes, wherewith being ouergrowne, wee become vile, despised, contemtible, and nothing worth.

4 There be most liuely representations, and such testimonies of thy tender loue towardes vs, as more plaine and manifest can not bee by anie meanes, neither for the outwarde eie of the bodie to behold, nor yet for the inwarde eie of the minde to contemplate and marke: namely, creatures both heauenly and also earthlie: heauenly, as the Sunne, wherein the brightnesse of thine omnipotent and vnspeakable maiestie

maiestie is testified to the worlde, which with his glorious beames, and moste comfortable heate (being the lampe of light and life to all things, which thou by thy word in the beginning didst create) ministreth not onelie to man, but also to beast, foule, fish, yea to the creeping worme, occasion of inward delight and ioy. For, as when it declineth and draweth downe, auoiding the scope and compasse of our eyes, it carrieth away with it in like manner the brightnes and glorie of the day, whereby the darke and vnpleasant night approcheth, and creepeth vpon vs: euen so, when it appeareth clad with roabes of maiestie, and commeth like a Bridegroome forth of his chamber, the fogges and mistes of the wearisome night are chased and driuen away, and thereby followeth, ouer the face of the whole earth, most comfortable appearances of thine eternall prouidence, and infallible argumentes and tokens of thine endlesse

endleſſe loue, to the ſafetie and health of vs vile wretches, and curſed caitifes, notable continued. Without the louely light of this bright ſhining lampe, which this our tranſitorie life can by no meanes lacke, it is not poſſible to accomplish anie thing. Thou (moſt mercifull father) haſt aſſigned and appointed the ſame to bee the director of all our doinges: for the want of ſo neceſſarie a benefite procureth palpable darkeneſſe, and moſt vncomfortable blindneſſe.

5 For the former excellent benefite therefore (moſt gratious God) as alſo for all other: namelie, thy creatures framed and made for the ſuccour of man: for cloath and apparell to couer his bodie, that it may not bee annoied with the force of ſharpe and nipping ſtormes, nor feele the ſmart of anie tempeſtuous ſeaſon: for giuing him fowles of the aire, fiſh of the ſalt ſea and freſh riuers, and beaſtes of the field and foreſt to be his ſuſtenance, againſt the

the assaultes of hunger, and to breake the force of famishment, to maintaine nature, prolong life, strengthen the bodie, cherish the heart, and to quicken and reuiue the spirits of the whole man: for prouiding to his vse wholesome hearbes and plants of speciall vertue, to expell manie contagious and hurtfull diseases, and flowers of most fragrant sauour and pleasant smell, to delight the senses: for making the earth bring foorth and yelde trees of woonderfull force, stones of maruellous indurance, and other mettalles of strange and singular qualitie, to make him commodious dwelling places, wherein to inhabite and harbour, that neither the rage of frostie winter, neither yet the heate of smothering summer, nor anie sudden tempest and storme (except it please thee to worke contrarie to the common course of nature and expectation) can worke his inconuenience: for bestowing vppon him the

the riches and treasures which lie hid in the secret celles and bosome of the grounde, and the pretious pearles of the vnmeasurable and bottomelesse deapth of the Sea: finallie, for making all thinges, as well wanting, as indued with life, subiect to his rule, readie at his commandement, and appliable to his seruice, wee giue thee most hartie thankes, and praise thee for thy goodnesse.

6 Besides these externall gifts of thine, wherewith of thine vnspeakable and free liberalitie, thou hast plentifullie stored & furnished man, thou hast moste gratiouslie reuealed, and euidentlie giuen triall of thy singular care and tender affection wherewith thou louest him, thou hast illuminated and lightened him with the lampe of vnderstanding, reason, and iudgement, whereby hee being conducted and guided, hath knowledge to make choice of that which is good, and that which is euill: of that which

is wholesome, and that which is noisome: of that which is commodious, and that which is iniurious: of that which is hurtfull, and that which is fruitfull: and so consequentlie, of that which with his nature is agreable, and that which is repugnant and contrarie to his being.

7 Is these thy giftes are great (good God and most louing father) as indéede they are exceéding great and wonderfull: so we beseech thée to powre into our hearts the liquor of true perseuerance and knowledge, that wée somewhat, according as the depravation and corrupt state of our nature will permitte, may discerne the force and fruit of thy fatherlie favour, and that this vile and filthie vessell of our bodie, which is polluted, and as it were waxen mouldie with the dregges and léeze of sinne and wickednesse, being sanctified and clensed with the cléere watersprinkle of thy purifieng spirit, may become

a

a fit and well seasoned vessell to re-
ceyue the swæte and comfortable
water of the fountaine of life.

8 And because (most bountifull
and gratious God) thou hast giuen
vs the vse of all these thinges, and
made vs possessours of the same;
wæ heartilie beseech thee, to instill
and let drop into the furrowes of
our heartes, the acceptable deaw of
thankefulnesse, wherewith our en-
trailes being throughlie moistened
and made soupie, wee may remem-
ber, and thinke vpon thy tender
loue, and more than fatherly kind-
nesse, and in thy giftes giue thee
glorie and magnifie thy name with
the sound of our tongues, and the
consent of our heartes.

9 For, alas, what are wee misе-
rable and beggerlie wretches, that
haue nothinge by inheritance but
sinne and wickednesse? what are
wee able to giue, considering that
wee haue nothing but that which
we haue receiued? in respect wher-
of, our owne wretchednes bewrai-

eth it selfe, and our continuall nede and nakednes is manifest. Onlie this thou requirest, euen the sacrifice of prayse and thankesgiuing, which is the thing that wee are commanded to pay vnto thee. For recompense thou requirest none, sith that whatsoeuer thou giuest, thou giuest freelie, without looking for reward.

10 Wherefore (most mercifull father, and deare God) make vs thankefull receyuers of thy benefites, and that we may giue a testimonie of our thankfulnes, lose and vntwist the stringes of our tonges, and open the pipes of our heartes, that they both may sound forth thy most magnificent maiestie, & praise thee, to whom perpetuall praise belongeth. Graunt this necessarie petition most bountifull God, for the merits of thy sonne Christ Iesus, our onlie mediator and aduocate,

Amen.

The

## The second Blossome conteining A thankesgiuing for the benefit of our creation.

WE prayse and magnifie thée O eternall GOD, for thy great mercie, in that it hath pleased thée, among all the workes of thine handes, to make vs the most excellent and noblest examples of thy iustice, wisedome, and goodnes. We glorifie thée also for that immortal essence, the principall part of our nature, euen our reasonable soule, which although it bee not properlie comprehended in place, yet is it resident in our bodies, and there dwelleth as in a mansion house, not only to ministar life to all the members and partes of our bodies, and to make the instruments thereof meete and fitlie seruing for the actions whereunto they are appointed, but also to bear the cheife office in the gouernment of our life, and that not onely about the duties incident and belonging

to this earthly and transitorie life, but also to stir and quicken vs vp to the seruice & worship of thee our most mercifull Creator.

And as wee praise thee for creating vs like to thine owne image, not onely in the outward frame of our bodies, wherein thy glory doth appeare, but also in the inwarde shape of the soule, which is the proper seate of thy likenesse: so do wee magnifie thee for all the graces and giftes wherewith it hath pleased thee to beautifie, adorne, and inrich the one and the other. Beseeching thee to vouchsafe vs the direction of thy spirit, that we may, during the time of our iourney in the wildernesse of this world, employ and vse them to that principall ende whereto they were bestowed vpon vs: namelie to the benefite of our brethren, and the setting forth of thine eternall glorie: through Iesus Christ our onlie mediator and aduocate, Amen.

The

## The third Blossome conteining A thankesgiuing for the benefite of our election.

GLorie and praise bee giuen to thee, O Lord, in that thou hast vouchsafed to call and elect vs a peculiar and chosen people vnto thy selfe, and to reckon vs in the lot of thine inheritance, being ordeined to saluation, whereas contrariwise, a great number are appointed to condemnation. Which gratious gifte of thine eternall election wee referre not to anie worthines in vs, or to anie merits of workes that wee are able to doo, but onlie to the meere mercy, and bountifull liberality of thee our maker, who adopteſt some into hope of euerlasting life, and iudgest otherſome to eternall death: which mysterie is laid vp in the height of thy heauenly wisedome, far aboue the reach of our reason and vnderſtanding, that, according to thy will and pleasure, thou mightest be honoured.

Like thankes bee giuen vnto thée, O most mercifull Father, for that thou hast not onelie called vs vnto the glorious estate of grace but hast so assured the same vnto vs: that the certaintie of the effect thereof is not in suspence or doubtfull. For it hath pleased thée, of thine incomprehensible goodnes, to binde vs togither one with another in Christ our head, we being his mysticall members, and to knit vs vnto thy selfe with a knot vnpossible to be loosed, For this thine vnspeakeable mercy we praise and magnifie thée, and thy sonne Iesus Christ our tender mediatour and aduocate, Amen.

The fourth blossome conteining
A thankesgiuing for the benefite for our redemption.

WEe giue thee most heartie thanks for all thy good giftes O eternall GOD, of thy great goodnesse testified vnto vs euen from the beginning of the worlde to this

this present houre, and specially for the performance of thy promise made vnto our forefathers the Patriarches, and their generations, but accomplished to vs, vppon whome the endes of the world approch: knowing that the noblenes and excellencie of our creation would so little profite vs, considering our fall in the person of Adam, that it would rather turne to our greater shame, such is thy iustice, who deniest vs, when wee be defiled and corrupted with sinne, to be thy handy worke.

And therefore we cannot sufficientlie extol the bottomeles bounty in tendring our decaied state, that when wee are damned, dead, and lost in our selues, didst send downe from heauen, thy derelie and onlie begotten sonne, to take our nature vppon him, and to die for our redemption, that in him wee might seeke for righteousnes, deliuerance, life, and saluation, according to the testimonie of thy seruant Peter,

teaching vs, that there is none other name vnder heauen giuen vnto men, wherein they must be saued. By which name of Iesus, hee was not vnaduisedlie called, or by chance and aduenture, nor yet by the will of men, but brought euen from heauen by an angell, the publisher of thy decree, & with a reason also giuen, because hee was sent to saue the people from their sinnes. Vnto thee therefore O God the father our Creator, and O Christ the sonne our redeemer, be all honor and praise for euer and euer Amen.

## The fifth Blossome conteining A thankesgiuing vnto Christ, for the benefite of our reconciliation.

MOst hartie thankes be giuen vnto thee, O tender sauiour of our soules, who being the immaculate and vnspotted Lambe of God the father, wast well content to bee charged with our offences, that

that wee might taste the sweete fruites of thine innocencie, and didst most willingly offer vp thy body an oblation vnto thy father after that definitiue sentence, pronounced in the Consistorie, had passed against thee in iudgement, that we the children of wrath, outcasts from the Common-wealth of Israel, strangers from the couenant, and enemies vnto God, mighte by the diuine vertue of thy death and passion, bee reconciled, and escape the penaltie of the law, to the curse whereof sinne had made vs subiect, but thou by thy sufferinges hast set vs at liberty, and deliuered vs from danger of damnation.

We cannot imagine how to extoll thy mercie sufficiently, in taking vpon thee a worke of such difficultie, euen the appeasing of thy Fathers wrath kindled againste vs, in whome the glorious image of our Creator was shamefully defaced. Thy bowels of compassion, and tender loue, exceede all comparison.

For

For the manifold torments which thou in thy mortall bodie didst suffer, in the presence of most vniust Iudges, are assured warrants of thy tenderneſſe ouer vs: whom to set free from punishment, thou gauest thine owne deare and most sweete soule to be a satisfactorie oblation, vpon the which all our filth of sinne might be cast, and so cease, as not imputable vnto vs anie more, thereby reconciling vs vnto thy father, and sealing the same attonement with thy pretious heart blood. To thee therefore be honour and praise for euermore, Amen.

## The sixt blossome conteining A thankesgiuing for the benefite of our iustification.

LAud and praise bee giuen vnto thee, O eternall God, who hast vouchsafed to adopte vs into the number of thy chosen children: not for anie of our merites, but for thy mercie sake, the curse of the lawe taking

taking forze by sinne notwithstanding. And wee extoll thy goodnesse O moste bountifull father, for that thou hast of thy free grace, for Jesus sake, in whome thou art delighted, staied the execution of thy wrath and vengeance against vs, who haue prouoked thee to indignation by our manifold sinnes and wickednes, which had vtterlie excluded and shut vs out of the gates of thy good will, had it not pleased thee, at the intercession of thy beloued sonne, to receyue vs into fauour, and to recken vs for righteous, by the remission of our sinnes, and the imputation of thy sonnes righteousnesse.

We haue so lead our life since the first time that thy hand planted vs in this worlde, as that the whole race which wee haue runne, hath beene a kind of continual kindling of thy furie to consume vs: and yet (O vnmeasurable mercie!) thou hast so pitied our weakenesses, that thou hast and dooest iustifie vs, that is

is to say, acquite vs that were accused, from al filthinesse, and that by the mediation of thy sonne Iesus Christ, not by allowance of our innocencie, but by imputation of his righteousnes, that in him we which in our selues are iudged vnrighteous, might be counted righteous, To thee therefore, O most louing father, and to Iesus Christ thy sonne, bee al honour and glory, Amen.

## The seuenth blossome conteining A thankesgiuing for the gift of our sanctification.

ALmightie God, which from time to time hast sanctified thy people, and purged their hearts from the prophane imaginations of idolatrous and heathenish vnbeleeuers, that they might be a holie heritage, and a peculiar people vnto thee, zealous of good workes, and addicted vnto the deuout seruice of thee, we praise and magnifie thy goodnes,

goodnes, in that it hath pleased thee to sequester vs from the number of the pagan people, who are altogither ignorant of thée, and thy diuine worship, and hast opened the eies of our vnderstandings, and sanctified them by the visitation & presence of thy holy spirit, whereby wée haue attained to the knowlege of thy truth and the mysteries reuealed in the same.

Which sanctification, as thou hast vouchsafed to begin in vs, so wée most humblie beséech thée to continue euen to the end and terme of our life, that the olde leauen of malitiousnesse being quite cleansed awaie, wée may be chaunged into new dowe, to serue thée in holines and righteousnesse, which is the end of our election. O holie Ghost, which diddest descend in the similitude of a doue, and in the likenes of clouen tongues, ouershadowe vs wée beseech thee, and take vp thy dwelling in our hearts, that whatsoeuer we saie, thinke, or doo, may

sauour and tast of sanctification: so shall wee for this, and all other thy good graces, as wee are bound by dutie, praise and glorifie thee for euer and euer Amen.

## The eight Blossome containing, A thankesgiuing for our preseruation.

OMnipotent God, most mightie in worde and deede, which hatest nothing that thy holy hands haue created, wee praise and magnifie thee for all thy benefites bestowed vpon vs from our infancie, vntill this our present age: for caring and prouiding for vs all necessaries conuenient and agreeable to this our mortall life: we thanke thee for our health, wealth, and libertie: our peace, quietnes, & tranquilitie: our children, offspring, and affinitie: al which are thy blessings, not due to vs by desert, but bestowed vpon vs of thy goodnesse and free will.

And

And as wee glorifie thee for these thy temporall benefits, so we magnifie thee, and extoll thy moste holy name, for the rich treasure of thy word and Gospell, for thy holie sacraments, and other gifts powred vpon thy Church and congregation: of whome wee confesse our selues to bee members, and thy son Christe Iesus the principall and supreame head: in whome, being knit together like liuely stones, we make one spirituall building, erected to the honour of thy most blessed name.

Wee giue thee thankes also, O mercifull Father, for thy patience, thy long sufferance, and forbearing to punish vs, daily offending against thy diuine maiestie: for the preaching of thy worde, to call vs home vnto thee by repentance, and to a reformed life: for defending vs from bodilie dangers at home and abroade, by water and by lande, in compame and alone: whereas manie a one doth miscarie, as we se, and

and by due proofe are able to testifie. For some are drowned, some hanged, some burned, some boiled, some dismembred, some murthered, one this waie, another that waie destroied, in strange forme and fashion, by fire, by water, by weapon, by famine, by sickenesse, and other casualties, some suddainlie, some lingeringlie, some infamouslie, and diuers diuerslie, as they are eating, as they are drinking, as they are dansing, as they are cursing, as they are forswearing, as they are sleeping, as they are waking, some betraied of their counterfeit friends, some insnared of their malicious enemies, some falling into the handes of theeues, on land, som assaulted of pirates on sea, and many by manifold meanes ouertaken with diuers dangers, oftentimes denouncing extremitie of death.

From the which perils, for that it hath pleased thee of thine infinite clemencie to preserue and saue vs from

from our verie cradle, wherewith we might haue béene ouerthrowne and so spéedily dispatched, had not thy holie hande ouershadowed vs, and compassed vs round about, being wrapped in our swathling cloutes, wee giue thée most hearttie thankes, and praise thy blessed name with pure and vndefiled lips. Accept our seruice, receiue our sacrifice, euen the eleuation and lifting vp of our hands and harts vnto thée, and the oblation of thanksgiuing presented vnto thy diuine Maiestie, for thine innumerable graces and blessinges plentifullie powred vpon vs from generation to generation. Glorie be to thée O Father, glorie bee to thée O Son, glorie bee to thee O holie Ghost, from age to age, from posteritie to posteritie, and let all people say Amen, Amen.

The

## The ninth Blossome conteining A thankesgiuing for the gratious gift of the Gospell.

OAlmightie God, which in thy due and appointed time, didst abrogate the lawe of Moses, by planting in the place thereof the Gospell of thy Sonne Christ, whom, when the fulnesse of yeeres was come, thou didst sende downe from heauen, that he might for our safetie accomplish the summe of thy diuine pleasure and will. Wee giue thee most heartie thankes, for that it hath pleased thee, of thine especiall goodnesse, to admit vs among the number of Gentiles, vnto whome the same Gospell, which he brought from the bosome of thee his heauenly Father, is preached, and the mysteries of the same reuealed.

We magnifie thy most excellent and right glorious Name, for that thou hast called vs to this state of godlie life, lightening the dimme eies,

cies, and opening the dull eares of our vnderstandings by the finger of thy grace, whereby wee are put in possession of the iewell of true Christian ioy, euen thy sacred and holie word, the key of knowledge conducting vs thereunto. Giue vs wee beseech thee, O mercifull father, such measure of thy spirit, that we may highlie esteeme of this most precious pearle, and shew our selues not vnthankeful, with the Gadarens, vnto whome thy sonne did disclose the vertue of his diuinitie: but thankfull with the Samaritane, whom he cured of the leprosie, In the meane time, wee praise thee, and as we haue hitherto magnified thee, though not as we should, yet as we could, so will we extoll thy goodnesse, which is praise worthy world without ende,

Amen.

The

## The tenth Blossome containing, A thankesgiuing for the safetie of the Church.

O Eternall God, who from the beginning diddest so tenderlie loue thy little flocke, that as the henne couereth her chickens, so thou ouerspreadest thy people with the winges of thy prouidence. Example wee haue of Noah and his familie, of Lot and his kindred, and of diuerse other, whome thou preseruedst from imminent perill, when the contrarie part, euen the wicked thine enemies were bitterlie confounded.

We giue thee the glorie due vnto thy most blessed Name, for sauing the shippe of thy Church shaken with the tempests of tyrannous & tempestuous seas: for protecting it from the malice of spitefull pirates, who with the gunshot of their blood-thirstinesse, seeke to sinke this thy little vessell, and to ouerwhelme it in the waues, that the remnant

remnant of thy beloued may be rooted out, and vtterly destroied.

Praise and thankes be ascribed vnto thee, for rescuing thy silly sheepe from the chaps of rauening woolues, whome it hath pleased thee, whiles they haue attempted the ruine and vndoing of thy little houshold, to ouerthrowe, and to cast the shame of their owne enuious deuices in their owne faces, confounding thy foes, who bragged of triumph, by making flesh their arme: and crowning thy souldiers with garlands of victorie, contrarie to hope and expectation. Beseeching thee to continue this thy care and kindnes to thy congregation, cooped vp in narrowe and streight corners of the worlde, and trenched about with thousands of enemies, who watch a due time to mingle our bloud with our owne sacrifices. From the which vnhappie houre deliuer vs, increasing our number, strengthening our power, and fighting for vs thy people.

people. For vnto thee only wee appeale, who art able to preuent all the policies of Sathan, and euerie member of his ministerie. So shal we sing songs of thankesgiuing in thy sanctuarie, and lifte vp our voices of praise both euening and morning vnto thee the holie one of Israel. Hosanna in the highest,

Amen.

FINIS.

# THE Schoole of Skill, OR *The rule of a reformed* life:

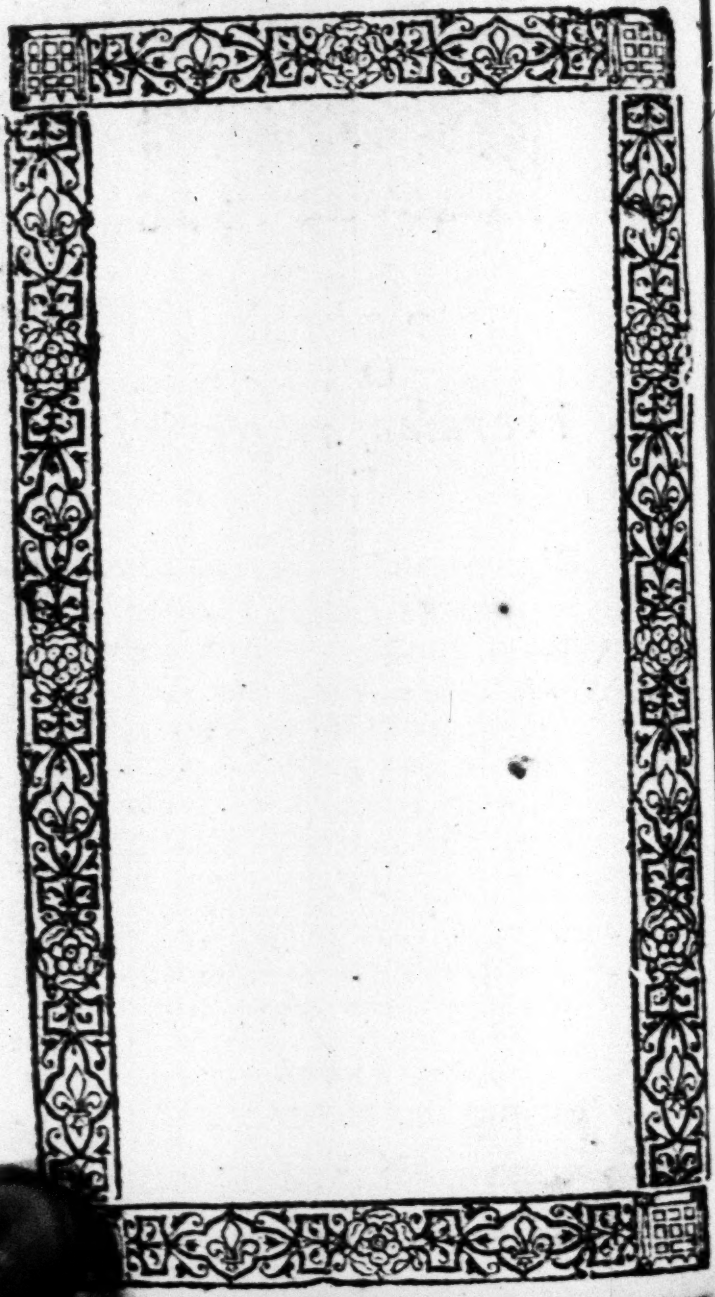
Digeſted into three ſententious *ſequences of the* A,B,C:

Wherein the weake haue their full meaſure of pure milke, and the *ſtrong their iuſt weight of* ſound meat:

*By* Abraham Fleming.

*Matth.* 7, 12.
Whatſoeuer ye would that men ſhould do to you, euen ſo do ye to them: for this is the law and the prophets.

AT LONDON.
Printed by Peter Short.
1602



# A Preface to the true *Christian Reader.*

IT is the custeme of parents, disposed tō traine vp their childrē in learning and knowledge of toongs, arts and sciences: first in their infancie to commit them to some honest Schoolemaister, vnder whome they might be taught the principles of their owne naturall tongue, and afterwards in tract of time, as their capacitie increaseth the rudiments of forraine speeches. For hee that determineth to erecte and build a dwelling house, beginneth not at the roofe, but at the foundation: otherwise, as it were a proposterous kinde of attempt, so all the worlde would iudge it fond & ridiculous.

Againe, we see, and experience

teacheth no leſſe, that the experteſt and valianteſt Captaine that euer fought in fielde, was not a perfect warriour borne, though peraduenture there was in him ſome vehement inclination to martiall policie and prowes; but firſt he had his ſlender beginnings, and ſimple trainings vp, fit and conuenient for the nature of his age : which trainings vp in militarie knowledge, and warlike actiuitie continued, the learner becommeth more ſkilfull & courageous, and at laſt, by frequenting the field, and enuring himſelfe to trials of valiantnes, proueth a paſſing ſouldier.

Euen ſo wee, whome nature indeede hath adorned with a goodlie likenes, with amiableneſſe of countenance, and with apt proportion of bodie, but yet thruſt out into the world with polluted ſoules, if we bee deſirous to pleaſe God, and not to offend man, we muſt endeuour our ſelues to leade a life agreeable to the written worde of the Lord. The waies

waies and meanes to attaine herevnto, doo ſtand vpon certaine principles, or poſitions, whereof ſome beeing affirmatiue, and ſome negatiue, doo ioyntlie teach vs what wee ought to followe, and what to eſchew.

Theſe principles or rules leading vs to the knowledge and practiſe of a godlie and vpright life, I haue thought good to call *The ſchoole of Skill*. For as to neglect the due obſeruation of ſuch precepts, and vtterlie to contemne the vſe of ſo wholeſome counſels, is a manifeſt reaſon and argument of follie: ſo, to eſteeme of them, as of acceptable treaſures, and to order the courſe of life according to their preſcription and platforme, is an euident ſigne and token of good skill.

Now the Schoolemaſter, whoſe Schoole I intitle this to be, is ſuch a one in deed, as being taught by the holy Ghoſt from aboue, hath had the vſe and practiſe of a godlie and blameleſſe life: the commoditie wher-

whereof, and incomparable ſweetenesse iſſuing from thence, when hee had taſted, and ſawe that the end of the ſame was the reward of eternall life, he pitied the miſerable ſtate of men walking in blindneſſe, ignorance, and deſtruction: and to reuoke them, or rather inſtruct and teach them knowledge, that thereby they might amend their inordinate trade of life, he profeſſed himſelfe a teacher in this Schoole, to the end that others, as well as hee, might perceiue what aduantage a well diſpoſed life affoordeth.

This Schoolemaſter we muſt preſuppoſe to be ſuch a one, whoſe hart the finger of the Lord had touched, and into whoſe vnderſtanding the ſunne of ſanctification had ſhined. He was not one that walked in carnall libertie, neither in the concupiſcence of the eye, neither in the vanitie of the mind, for then ſhould there be a repugnancie and diſſention betwene his conuerſation and profeſſion, which ought to agree like

like muſicall concordes. Take him therefore to be ſuch a one, as being renewed in the ſpirit of the inner man, is able to teach, to inſtruct, to rebuke, and to informe, that the man of God might be made perfect in all righteouſneſſe. But now entering into this Schoole of Skill, let vs like good ſchollers with full purpoſe (Gods grace being our gouernour) to profite and go forward in that we profeſſe, learne by hart our A, B, C, in this Schoole, and according to our leſſons frame the courſe of our life.

*Abraham Fleming.*

## *To the Reader*

The ſtarkeſt foole,
if well he marke
This skilfull Schoole,
proues greateſt clarke:
Come therefore you
that wiſe would be,
And learne anew,
this A,B,C.

# The Schoole of Skill,

*or the rule of a reformed life.*

*The first sententious sequence* of the A,B,C, deliuering diuers *doctrines of vertue and vice to* be followed and auoided:

A A wise man shal heare and increase in learning, and a man of vnderstanding shall attaine vnto wise counsels.

B Bee not wise in thine owne eies, but feare the Lord, and depart from euill.

C Commit thy workes vnto the Lord, and thy thoughts shall be directed.

D Death and life are in the power of the toong, and they that loue it, shall eat the fruit thereof

E Euen a foole, when he holdeth his peace is counted wise: and hee that stoppeth his lips, prudent.

F Fauour is deceiptfull, and beauty is vanitie: but a woman that feareth the Lord, she shall be praised.

G Giue yee strong drinke vnto him that is ready to perish, and wine vnto them that haue grafe of heart.

H Hee that turneth awaie his care from hearing the lawe, euen his praier shall be abhominable.

I In the transgression of an euill man is his snare, but the righteous doth sing and reioise.

K Keepe thine heart with all diligence, for thereout commeth life.

L Let thine eyes beholde the right, and let thine eielids direct thy way before thee.

M Manie reuerence the face of the prince, and euerie man is a friend

friend to him that giueth gifts.

N Northerne windes driue away the raine, so doth an angrie countenance the slandering tongue.

O Obey thy father that hath begotten thee, and despise not thy mother when shee is old.

P Pride goeth before destruction, and an high minde before the fall.

Q Quietnes in a poore cottage, is better than strife in a Princes palace.

R Riches gather manie friends, but the poore is separated from his neighbour.

S Smite a scorner and the foolish will beware: reproue the prudent, and hee will vnderstand knowledge.

T The foolishnes of man peruerteth his way, and his heart fretteth against the Lord.

V Valiantnes in a king, is like the strēgth of a Lion, his lookes shall fray his foes.

wisedome

W Wisedome is high to a foole, therefore hee cannot open his mouth in the gate.

Y Youth is worthie to be reuerenced, if it be adorned with discretion and continencie.

Z Zeale without knowledge is foolishnes, loue without honestie is lewdnesse, and friendship without faith is flatterie.

The second sententious sequence of the *A,B,C,* deliuering diuerse doctrines of vertue and vice, to be followed and auoided.

A Apply thine hart to instruction, and thine eares to the words of knowledge.

A A man that wandreth out of the way of wisedome, shall remaine in the congregation of the dead.

B Be not light of credit, but lay thine eare open to truth and honestie, so shalt thou bee worshipfull.

B Be not thou enuious against euill

euill men, neither desire to bee with them.

C Count nothing thine owne, whiles thou liuest in this worlde, for euerie man hath his talent but lent.

C Cast out the scorner, and the seditious man, so shall contention and reproch cease.

D Do good to thine enemy to the vttermost of thy might, so shalt thou fulfill the law of charitie.

D Drawe towardes the wise to learne wisedome, so shalt thou be had in reputation.

E Eate thou not the breade of him that hath an euil eie, neyther desire his daintie meates.

E Euen in laughing the heart is sorrowfull, and the ende of that mirth is heauinesse.

F Foolishnesse is ioy to him that is destitute of vnderstanding, but a man of vnderstāding walketh vprightly.

F Flatterie is like vnto the weeping of a Crocodile, and when

when he talketh moſt friendlie, he meaneth leaſt honeſtie.

G God ouerthroweth the wicked, and they are not, but the houſe of the righteous ſhall ſtand.

G Giue no eare to the report of a ſlanderer, for in his tongue lieth deadlie poiſon.

H Hee that kéepeth his tongue, kéepeth his life: but he that openeth his lippes, deſtruction ſhall be to him.

H He ſhall be ſore vexed that is ſurette for a ſtranger: and hée that hateth ſuretiſhip is ſure.

I Intend nothing that may turne to the harme of thy neighbour, for hée is as thine owne ſelfe.

I Iuſtice and truth are in ſuch as feare God, as for the wicked, they abhorre vertue.

K Kéepe not company with drunkards nor with gluttons: for the fáte of ſuch go to death.

K Know him well whom thou

makest of thy counsell, least hee bewraie thy secrets.

L Looke not vppon the wine when it is redde, and when it sheweth his colour in the cup, or goeth out pleasantlie.

L Let not thine heart bee enuious against sinners, but let it be in the feare of the Lord continuallie.

M Mercy and truth do preserue the King, for his throne shall be established with mercy.

M Make no friendship with an angrie man, neither goe with the furious man.

N Notorious liars flée from, as from a Scorpion: for they are the verie frie of Sathan.

N Neuer giue thy consent in a thing that is wicked, for God rewardeth both with shame.

O Oppressious woordes defile the soule of him from whome they proceed, and wound to the death.

O Of thine encreasle, spare somewhat

what to the poore, that God may bleſſe thy ſtore.

P Pitie the caſe of ſuch as bee ſuccourleſſe, and ſhut not thine eies againſt the naked.

P Patience is a ſoueraigne vertue, and bringeth the ſoule of the iuſt to euerlaſting comfort.

Q Quicken thy heart with honeſt mirth, leaſt too much heauines ouerthrowe thy health.

Q Quietlie tarrie the Lordes leaſure in the time of thy trouble: for ſo to doo is wiſdome.

R Rob not the poore, becauſe hee is poore: neither oppreſſe the afflicted in iudgement.

R Righteous lips are the kings delight, and hee loueth them that ſpeake right thinges.

S Set not thy minde vpon vanitie, for therein conſiſteth nothing that is ſound.

S Submit thy necke to the yoke of obedience, ſo ſhalt thou be praiſed among the people.

T The wrath of a King, is as the

the messenger of death: but a wise man will pacifie him.

T The heart of man purposeth his way, but the Lorde doth direct his steps.

V Violence and tyranny are the ruine of a Realme, but mercie upholdeth the kings throne.

V Upbraid not thy better with contumelious talke, least thou heape hot coles upon thine own head.

W Without counsell thoughtes come to naught: but in the multitude of counsellors is stedfastnesse.

W Wisedome resteth in the heart of him that hath understanding and is unknowne in the minds of fooles.

Y Yeeld to the magistrate dutifulnes, and with thine equall use courtesie.

Y Young or olde, rich or poore, strong or weake, thou art not thine owne, but Gods who made thee.

Zacheus

Z Zacheus the Publican, offering to make restitution if hee had done anie man wrong, teacheth the rich of this worlde what their duties should be.

Z Zerubbabell shall laie the highest stone of the spirituall temple, his hands haue laid the foundation of the same.

## The thirde sententious sequence of the A,B,C, *deliuering diuerse doctrines of vertue and vice, to be followed and auoided.*

A A Sound heart is the life of the flesh, but enuie is the rotting of the bones.

A A faithfull witnes deliuereth soules, but a deceiuer speaketh lies.

A An angrie man stirreth vp strife; but he that is slowe to wrath appeaseth strife.

B Better is a dinner of greene hearbs where loue is, than a stalled oxe & hatred therewith.

Better

B Better is a little with the feare of the Lorde, than great treasure and trouble therewith.

B Better is a drie morsell, if peace bee with it, than an house full of sacrifices with strife.

C Childrens children are the crowne of the Elders, and the glorie of the children are their fathers.

C Contemne not anie that is in authoritie, for that is the readie waie to runne into Gods wrath.

C Chasten thy sonne whiles there is hope, and let not thy soule spare for his murmurings.

D Diuerse weights are an abhomination vnto the Lorde, and deceiptfull Ballances are not good.

D Depart from the foolish man, when thou perceiuest not in him the lips of knowledge.

D Destruction shall light vpon them that imagine euill, but to such

such as thinke on good things, shall be mercies and truth.

E Enter not into lawe with a rich man, for it is in him to peruert equitie and right.

E Exercise thy selfe in that which is honest, so shal no shame follow thereupon.

E Exempt thy selfe from the companie of wanton women, for they leade thee the waie to hell.

F Foolishnesse is bound in the heart of a childe, but the rod of correction shall driue it away.

F Frowardnesse is the token of a foole, and inconstancie is a signe of little trust.

F Followe not the counsell of the wicked, least thou be partaker of their punishment.

G Giue admonition to the wise, and hee will be the wiser: teach a righteous man, and hee will increase in learning.

G Good vnderstanding maketh acceptable, but the waie of the

disobedient is hated.

G Grudge not to giue of thine abundance to him that is needie, lest God be angrie.

H Hee that mocketh the poore, reproacheth him that made him: and hee that reioyceth at destruction, shall not escape vnpunished.

H Hee that is slow vnto anger, is better than the mightie man: and hee that ruleth his owne minde, is better than hee that winneth a citie.

H How much better is it to get wisedome than golde? and to get vnderstanding, is more to be desired then siluer.

I In the mouth of the foolish is the boasting of pride, but the lips of the wise will beware of such.

I It is a great abomination when Kinges are wicked, for a Kings seate shoulde bee vpholden with righteousnesse.

I If thou smitest a scornefull person,

person, the ignorant shall take better heed: and if thou reproue one that hath vnderstanding he wil be the wiser.

K Keepe thy selfe from strife, for therein consisteth a mans honour: but they that haue pleasure in brauling, are fooles euerie one.

K Kings ought to be feared, as the roaring of a Lion: who so prouoketh him to anger, offendeth against his own soule.

K Kindle not contention betweene neighbour and neighbour, for the Lord wil rote such out of the land.

L Lay no priuie waite wickedlie vppon the house of the righteous, and disquiet not his resting place.

L Let not thy wrath and iealousie moue thee to followe the wicked and vngodly.

L Like as the cold of snow in the hearuest, so is a faithfull messenger to them that sende him:

him: for he refresheth his maisters mind.

M Make not thy boast of to morrow, for thou knowest not what may happen to day.

M Many there be that seeke the Princes fauour, but euerie mans iudgemente commeth frō the Lord.

M Mercie in a King, is like a pearle of great value in a golden Crowne: O happie is the land that hath such a king!

N Nurture thy sonne with correction, and thou shalt be at rest: yea, he shall do thee good at thine heart.

N Neuer trust a flatterer with anie secret: for such a one cannot keepe counsell.

N Notwithstanding thou bee poore, and yet hast wisdom, thou shalt be had in reuerence:

O One poore man oppressing another by violence, is like a continuall raine that destroieth the fruit.

Oppresse

O Oppresse not the fatherlesse and widow, for the Lorde himselfe will take vengeance.

O Ouercome euill with good, so shall the Lord blesse thee in all thy proceedings.

P Put thou nothing vnto the word of the Lorde, least hee reproue thee, and thou be found a lier.

P Plentie bringeth loathsomnes, and forgetfulnes of God: O wel is he that keepeth measure!

P Pitch not thy tentes among the wicked, least thou bee ouerthrowne in their destruction.

Q Quenes and kings are to be feared of their subiectes, O well is hee whose heart is obedient!

Q Quench the wrath of thine aduersarie with patience, so shall his anger asswage.

Q Quicklie reforme thy selfe, if thou haue offended: and excuse not the thing wherein thou hast done

done amisse.

R Riches and honour waite vpon wisedome: yea, excellent goodes and righteousnesse.

R Receiue knowledge before siluer, and vnderstanding before the finest gold.

R Remoue from thee all malice and enuie: for the heart of the froward is a tormenting hell.

S Some men are rich, though they haue nothing: againe, some men are poore hauing great riches.

S Seeke wisedome in thy youth, so shalt thou bee honoured in thine age.

S Set aside all slouthfulnesse, and walke vprightlie in thy vocation and calling.

T The law is a well of life vnto the wise, that it may keepe him from the snares of death.

T The righteous eateth and is satisfied, but the belly of the vngodlie hath neuer inough.

T The poore is hated, euen of his

his owne neighbours, but the rich hath many friends.

V Visit thy friend in the time of his aduersitie, so shalt thou shew thy faithfulnesse.

V Vaine are all thinges vnder the Sunne, onelie the word of God lasteth for euer.

V Vnto the counsell of the wise let thine eares be open, but flee the conuersation of the wicked.

W When it goeth well with the righteous, the citie is merrie: and when the vngodlie perish, there is gladnesse.

W Weepe ouer the sinnes which thou hast committed, and pray to God, penitentlie for pardon.

W Where pride is, there is shame and confusion: but where lowlines is, there is wisedome.

Y Yoke and loath the follies of the flesh, for the end of them is

Y euerlasting confusion.

Yeelde not thy selfe into the handes of thine enemies, for they seeke nothing but to sucke thy

thy blood.

Y Youthfull array is vnseemelie for the aged, but grauitie maketh youth louely and gratious.

Z Zealoustie maintaine the truth, yea before a Iudge, for truth will preuaile and get the victorie.

Z Zeale in a good cause is commendable and praise worthie, O happie is he that hath such a zeale!

Z Zealoustie to follow the commandements of God, and truelie to loue his lawe, is life euerlasting.

FINIS.

## A Referendarie to the Premisses.

THough praise it be to fight in field
With valiant magnanimitie,
Yet, till thy foe be forst to yeeld,
As prisoner in captiuitie,
Thou canst not vaunt of victorie:
Subdue the band rebellious,
So shalt thou be victorious.

Againe in running of a race,
We see by plaine experience,
That he which hath the swiftest pace,
And gets the gole by diligence,
Receiues a winners recompence:
The rest with running wearied,
Are slenderly considered.

Euen so this Schoole of godly skill,
In order Alphabeticall,
To Scholers wanting wit and will,
Is nothing beneficiall:
Because they are the principall,
Requir'd in each capacitie,
Bring these and reape commoditie.

A. F.

# A ſwarme of Bees:

*With their honie, and*
Honicombs.

*Gathered out of the ſweete and*
odoriferous garden of
*Gods word.*

Heerein ſuch leſſons are to bee learned, *as concerne the whole courſe of our* life, both towards God and man
*being in number two hundred:*
whereof ſome perſwade vs to
vertue and godlineſſe, otherſome diſwade vs
from vice and
wickednes.

*By Abraham Fleming.*

Eccleſiaſt. 11. 3.

*The Bee is but ſmall among fowles, yet doth her fruit paſſe in ſweetneſſe.*

AT LONDON.
Printed by Peter Short.
1602.

# A Preface to the true *Christian Reader.*

WE see that Bees being a sociable creature, that is, apt for companie, flee togither in swarmes, and assembled vnder one hiue, discharge the dutie whereunto they are ordeined; namelie, to make Honie. The benefite of this labouring and diligent creature is so necessarie, that such as haue knowne and tasted by due proofe and experience the fruites of their trauell, and the sweeteneſſe of their worke, will bee hardlie perswaded to neglect the fostering of them, for feare of loosing so singular commodities as they do yeeld.

Euen so this swarme of Bees, which I, not by the sounde of a bason, but by the painefulneſſe of my pen, haue gathered togither out of

the pleaſant Garden of Gods moſt holie worde, where I found them ſcattered heere and there among the fragrant flowers, and ſweete beds of wholeſome hearbes, making moſt comfortable Honie, and offering thee a taſte thereof, are not lightlie to be eſteemed, conſidering that the iſſue and euent of their trauell wel ordered and vſed, is ſo beneficiall, as nothing more, if anie thing like.

For their Honie hath this vertue, that to ſuch as eat it, and digeſt it throughlie, it giueth a regenerated mind, a ſanctified ſoule, a circumciſed heart, a mortified bodie, and all good thinges that man can imagine or deuiſe: of which ſpirituall graces, who ſo hath once poſſeſſion, his conſcience will tell him what it is to taſte, to ſucke, to eate, and thoroughlie to digeſt Honie made by ſuch a ſwarme of Bees. Theſe Bees followe one another orderlie and decentlie, without deſire of firſt or higheſt place: out of one Garden they

they gathered it, in one hiue they made it, and for all godlie disposed peoples feeding heere they leaue it in their honicombs.

There is none that hauing wit, will finde fault with water of the cleereſt fountaine, with floure of the fineſt wheate, with a garment of the coſtlieſt ſilke, with a ring of the pureſt golde, with a iewell of the higheſt price. For it is the nature of man to couet the verie beſt thinges, yea and to obtaine them, if they may be gotten for anie monie. Heere thou haſt a ſwarme of Bees making moſte excellent Honie, ſweete, pleaſant and wholeſome. It diſtereth from ordinarie Honie, becauſe the Bees that made it, are extraordinarie; and the flowers whereout they ſucke it, grew in no common Garden: it is offered vnto thee gratis, no gaine looked for, but onelie thy good will in receiuing it, and thy diligence in vſing it. Make much therefore of theſe Bees, and open thy mouth wide,

that thy throate ſwallowing their ſweete Honie, may diſtribute the ſame to al thine inward parts, and that the outward & inward man may be reformed.

*Abraham Fleming.*

# A SWARME of Bees.

*The first Honi-combe, yeelding* most wholsome exhortations vnto vertue and vertuous life.

1 BE merciful and faithfull, binde these two iewels about thy neck and write them in the tables of thine heart.

2 Be ioyfull in the Lord thy God with all thine heart, and leane not vpon thine owne will.

3 Bee obedient to the lawe of the Lord, honour him with thy substance and with thy firstlings.

4 Be a searcher after wisedome, and an inquirer after vnderstanding

ſtanding and knowledge.

5 Be wiſe, ſo ſhalt thou haue honour in poſſeſſion, but ſhame is the promotion that fooles ſhall haue.

6 Be a louer of wiſedome, ſhe ſhall beautifie thy head with manifolde graces, and garniſh thee with a crowne of glorie.

7 Be conuerſant with the righteous, for their path ſhineth as the light that is bright & brighter

8 Be carefull to keepe thine owne counſell in a matter of weight: for therein conſiſteth the ſafetie of thy ſoule.

9 Bee obedient to the voice of thy teachers, and harken vnto them that informe thee.

10 Be circumſpect in chooſing thy way, ſo ſhalt thou eſcape misfortune and danger.

11 Be thou a drinker of the water of thine owne well and of the riuers that run out of thine owne ſpring.

12 Be bountiful, & let thy welles

flowe abroade, that there may be riuers of waters in the streetes.

13 Be thou contented with thine own prouision, and be glad with the wife of thy youth.

14 Be glad with thy yong wife, let her bee as the louinge hinde and pleasant roe, let her breastes alway satisfie thee.

15 Be wise & warie in thy waies, for the Lord seeth thy footesteps, and pondereth all thy goings.

16 Be carefull to saue thy selfe as a doe from the hand of the hunter, and as a bird from the snare of the fowler.

17 Bee prouident in Summer what shall serue thee in Winter, least thou haue not to supply thy want.

18 Bee obedient to thy fathers commandement, and forsake not the law of thy mother.

19 Bee at defiance with a wicked and naughtie woman, for her house is the high way to hell.

20 Bee temperate in thy diet: for glut-

glutonie and gourmondising is vnmeete for a man.

The second Honicombe yeelding *most wholesome exhortations* to vertue and vertuous life.

21 BE true and trustie to thy friend, so shall he be bolde to commit the secrets of his soule into thy hands.

22 Be conuersant with the wise, and with such as bee of vnderstanding keepe companie.

23 Bee desirous of the feare of the Lord: for it is the beginning of wisedome and vnderstanding.

24 Be a wise sonne, so shalt thou make thy fathers heart glad, and driue away heauinesse from thy mother.

25 Bee a worshipper of the Lorde thy God, and in the day of thine hunger hee will refresh thee.

26 Be thou painefull and laborious in thy trade and occupation, so shalt thou attaine to be rich.

27 Be iust and righteous in thy life and conuersation, so shalt thou

thou haue a good report.

28 Bee warned at the mouth of the wise, & despise not the counsel of such as haue experience.

29 Be diligent in dooing thy duty, and towardes such as are thy betters vse reuerence.

30 Bee a moderate spender, so shalt thou be thriftie: for prodigalitie bringeth pouertie.

31 Be earnest in a quarell of equitie, and whiles thou liuest be neuer ashamed of the truth.

32 Bee zealous in religion and righteousnesse, rebuke the offender that he may amend.

33 Be patient in the time of trouble, so shalt thou receaue a garland of glory at the last.

34 Be worldly wise according to honestie, and in all thy dealinges haue an vpright conscience.

35 Be painefull in thy life whiles thou art strong and healthfull, so shalt thou be counted wise.

36 Be rich in vertue, and poore in vice, with such riches God is glori-

glorified, and with such powertie he is honoured.

37 Be mercifull to the needie, and from such as lacke, turne not thy face, least God be displeased.

38 Be a harbourer of the succourles, and let thine hands bee open to the refreshing of the needie.

39 Be plentifull in good workes, and where occasion is ministred, leaue a testimonie of compassion.

40 Be sparing in speech & laughter, for a babler is abhorred of such as be sober and wise.

The third Honicombe yeelding *most wholesome exhortations* to vertue and vertuous life.

41 BE mercifull, so shalt thou do thy selfe a benefite: for who so hurteth his neighbour, is a tyrant.

42 Be liberall in giuing, so shalt thou haue plentie: for hee that watereth, shall be watered also himselfe.

43 Be a searcher after good things, so

so shalt thou finde fauour: for who so seeketh after mischiefe, it shall happen vnto him.

44 Bee a louer of correction, so shalt thou loue knowledge: for he that hateth to be reproued is a foole.

45 Be true in thy talke, and speak that which is right: for a false witnesse deceiueth by his lying.

46 Be iust and righteous, so shall no aduersitie happen vnto thee: but the vngodlie shall bee filled with miserie.

47 Bee a wise sonne, and hearken to thy fathers warning, least beeing scornefull thou be reproued.

48 Be sure to keepe thy mouth, so shalt thou keepe thy life: for who so rashlie openeth his lips, destroieth himselfe.

49 Bee righteous, and thou shalt abhorre lies: whereas the vngodlie shameth himselfe, and is put to silence.

50 Be innocent and harmelesse in thy

thy waie: for vngodlines ouerthroweth & drowneth the sinner.

51 Be righteous if thou wilt excell, and loue wisedome if thou wilt bee honourable and worshipfull.

52 Bee a walker in the waie of righteousnes, for therein is life: but in the contrarie is death and destruction.

53 Be vertuous and thou shalt leaue vnto thy children an euerlasting inheritance, and riches that shall neuer rust.

54 Bee plentifull in thine almes, and God shall increase thy store, and giue thee his blessing abundantlie.

55 Bee faithfullie occupied in the feare of the Lord, and thou shalt walke vprightlie before him all thy life long.

56 Bee contented with a little in righteousnes, for that is better than great rentes wrongfullie gotten.

57 Bee content to committe thy

workes

workes vnto the Lord, so shall that prosper which thou deuisest and intendest.

58 Be righteous in thy tong, and sober in thy talke, for such are pleasant vnto Kings and great estates.

59 Be obedient and loyall, so shalt thou beiin fauour, and thine order of liuing shall bee a good example vnto others.

60 Be careful to do thy duties, and haue a single eie ouer the charge committed vnto thine hand.

*The fourth Honi-combe, yeelding most* wholesome exhortations to vertue and vertuous life.

61 BE humble and lowlie in the whole course of thy life, let the lawe of the Lord be the rule to guide thy goings.

62 Be readie to do thy friend good in the daies of his distresse, for in so doing thou sauest his life.

63 Be comforted in thy heauines with the counsell of thy neighbour,

bour, and cast not away al hope.

64 Bee to other as thou wouldest haue other to be to thee: that is, iust, louing, fauourable, gentle and curteous.

65 Bee in thy youth mindfull of thine age, and lay vp in thy yong yeares, to kepe thee when thou art old.

66 Be merie of heart, for that maketh a lustie age: but a sorrowfull mind drieth vp the bones.

67 Be wise and vse fewe wordes, embrace vnderstanding & make much of knowledge and science.

68 Be a searcher after vertue, and an enemy to vice, so shalt thou finde perfect blessednesse in the ende.

69 Be merrie with them that bee merrie, and mourne with them that mourne, yet exceede not measure.

70 Be carefulouer thy charge, so shalt thou get double credit, and increase in fauour.

71 Be discreet in thy talke & communica-

munication, and in thy behauior be emild, humble, and curteous.

72 Bee pitifull to the distressed, succour such as be afflicted, and to the needie reach out thine hand.

73 Bee to thy friend in aduersitie a present helpe, that in thy necessitie hee may make retribution.

74 Bee true and trustie in thy vocation and in al thy dealings, set Gods feare before thy face.

75 Bee content with thine estate, and breake not beyond thy tedder: for in so doing thou wantest wisedome.

76 Bee gentle and curteous in speech: for a sharp tongue purchaseth fauor among the people.

77 Be liberall and lend, lay not vp thy treasure and see thy brother lacke, but giue of thy goods to the needie.

78 Be obedient to thy parents, to thy betters giue reuerence, liue within law and loyaltie.

79 Be

79 Be circumspect and warie in all thy busines, and attempt nothing without aduisement.

80 Bee iealous ouer thine honest name, least thou bring thy selfe to shame among the people.

*The fifth Honi-combe, yeelding most* wholesome exhortations to vertue and vertuous life.

81 BE nére to thy selfe in the time of néed, least such as be wise laugh thee to scorne, and make thee a byword.

82 Be faithfull to thy friend in all his affaires: for thereupon dependeth thine estimation and credit.

83 Bee a companion with honest women, but of wanton minions beware: for they are the verie dores of death.

84 Bee modest at the table, least they that sit by, séeing thine intemperance abhorre thee.

85 Bee sparing at wine: for too much drinking therof infeebleth the wit, and weakneth the memorie.

more.

86 Bee louing and carefull ouer thy wife, for to vse her hardlie, and not like a husband, is the next way to make hir an harlot.

87 Be warie howe thou vieweſt the beautie of a woman too narrowlie, leaſt thou be taken in hir loue, and ſo fall to wilie.

88 Bee Chaſte in communication and talke, for many times the heart giueth vtterance to the toong.

89 Be carefull to keepe thée in one place, and continue in thy calling if thou intend to be thriftie.

90 Bée more deſirous to ſaue then to ſpende, leaſt in the time of neede thou haue not to ſerue thy turne.

91 Be a true paimaſter of thy hired ſeruant, and let him haue his wages for his worke

92 Be curteous and gentle, ſo ſhall ſuch as be abſent commend thee, and they that bée preſent, ſhall reioice in thy company.

93 Be

93 Bee merrie at thy meate, and giue God thankes for the same, so shalt thou haue alwaies enough.

94 Bee mindefull of thy dutie to God, & euerie morning and euening magnifie his holie name.

95 Be sober and continent among young women, in the presence of thy wife, least she burne in iealousie ouer thee.

96 Be in thy conuersation humble and gentle, and haue a regard to the whole course of thy life.

97 Be in thine apparell modest, in thy communication honest, in thy behauiour sober, and in all thy doings discreet.

98 Bee to the stranger curteous, to thy neighbour friendlie, to al a wel willer, to none an enemy.

99 Bee to thy prince trustie and loyall, to the magistrate obedient, and to thy betters dutifull.

100 Be thankfull to God for all his benefites, and let his praise be alwaies in thy mouth.

The

The fixt Honi-combe yeelding *most wholesome dehortations* from vice and vicious life.

1 BE not forgetfull of the lawe of the lord, but see that thine hart keepe his commandements
2 Be not wise in thine owne conceipt, but feare the Lord, and depart from euill.
3 Bee not a murmurer at the chastisement of the Lorde neither faint when thou art corrected of him.
4 Bee not a withdrawer of anie good thing from him that hath neede, so long as thine hand is able to do it.
5 Bee not a procurer of hurt against thy neighbour, seeing he hopeth to dwell in rest by thee.
6 Bee not a striuer with anie man without a cause, whereas he hath done thee no harme.
7 Bee not a follower of the wicked in their wicked waies, and chuse not to be their companion
8 Be not scornfull, for the Lorde

laugheth such to scorne, but vnto the lowlie he giueth grace.

9 Bee not inquisitiue after the footesteps of the froward, least thou bee partaker of their frowardnesse.

10 Be not a companyon keeper with the vngodlie: for their waie is darkenesse, and they knowe not where they go.

11 Bee not thou of a frowarde mouth, and let the lips of slander be far from thee.

12 Bee not wandering either to the right hand or to the left, but withhold thy foot from euill.

13 Bee not the lips of a strange woman a dropping honi-combe, and her throate more glistering than oile?

14 Be not delighted with an harlot: for she is as bitter as wormwood, and as sharpe as a two edged sword.

15 Bee not pleasant and sportfull with a common woman, and embrace not the bosome of an harlot

harlot.

16 Bee not suretie for a stranger and for him whom thou knowest not, be not handfasted.

17 Be not in thy neighbours danger: if thou be, humble thy selfe, and with thy friends entreate thy creditor.

18 Be not sluggish, but consider the Emmet, and by her example learne to be wise.

19 Be not slouthful and idle, least pouertie creepe vppon thee, and beggerie ouertake thee as a traueller.

20 Be not proude of countenance, abhorre a lying tongue, and detest handes that shed innocent bloud.

*The seuenth Honi-combe, yeelding most wholesome dehortations from vice and vitious life.*

21 BE not haunted with an hart that is full of wicked imaginations: for that is the next way to mischiefe.

22 Bee not a false witnesse that

bringing lies, nor a sower of discord among brethren.

23 Be not a companie keeper with a faire woman, least thou be taken and intrapped with her faire lookes.

24 Bee not familiar with an harlot, for shee bringeth a man to beggerie: but an honest woman is worth gold.

25 Be not a tempter of thy neighbours wife to lewdnesse, least thou runne in danger of Gods curse.

26 Bee not a blasphemer of the Lords name, least he be sharpely auenged of thee for thy presumption.

27 Be not a reprouer of the scornfull, least he owe thee euill will: but rebuke a wise man, and hee will loue thee.

28 Be not of the number that say, Stolne waters are sweete, and the bread that is priuilie eaten hath a good taste.

29 Bee not a gatherer of goodes wrong-

wrongfullie, for they profite nothing in the end.

30 Bee not a stirrer vp of hatred and strife, but imbrace loue: for loue couereth the multitude of sinnes.

31 Bee not a much babler, for therein is great offence: but refraine thy lips, so shalt thou bee wise.

32 Bee not double of tongue and a dissembler: for the Lord abhorreth the counterfeite hypocrite.

33 Bee not an extortioner, nor an oppressor of the poore: for the Lorde will take their cause in hand.

34 Bee not fugitiue and lightfooted from place to place, but continue content with thine owne estate.

35 Bee not iealous ouer the faire and youthfull wife, least thou turne her loue into hate.

36 Bee not couetous and greedie of money, for in time both thou and thy wealth shall away.

37 Bee not delicate and nice: for that is the propertie of women, but auoid all such vanities.

38 Bee not inquisite after thinges aboue thy knowledge, least thou be counted a busie bodie.

39 Be not a maintainer of wrong iudgement, least the Lord confound thee in thy wickednesse.

40 Be not ouer carefull for thy life, least thou fal in mistrust and despaire of Gods prouidence.

The eight Honi-combe yeelding *most wholesome dehortations* from vice and vicious life.

41 BE not a talebearer from eare to eare, least thou be forsaken of thy friends, and made an outcast.

42 Bee not vniust in buying and selling, let thy ballance be euen, and thy weights without fault.

43 Bee not a dissembler, nor a discouerer of secrets: but faithfull of heart, and trustie in counsell.

44 Bee not a purchaser of thy neighbours house ouer his head, for

for in so doing thou suckest his bloud.

45 Bee not suretie for a stranger, least thou smarte for it: for hee that hateth suretiship is sure.

46 Be not a worker of deceiptfull workes, but a sower of righteousnesse, so shalt thou receiue thy reward.

47 Bee not corrupt in heart, for such doth the Lord abhorre: but in such as are of an vndefiled conuersation he hath pleasure.

48 Bee not ouerbolde to trust in thy riches, least thou haue a fall, but vse them in the feare of the Lord.

49 Be not a sower of disquietnesse in thine owne house, least thou haue wond for thine heritage.

50 Bee not malicious, least thou bee insnared with thine owne mouth: but be meeke of speech, so shalt thou be honoured.

51 Bee not a medler in other mens matters, least thou be il thought of, and haue smal thanks for thy

labor.

52 Bee not hastie in vttering thy wrath least thou bee counted a fole, and in the ende thou discouer thine owne shame.

53 Bee not a slanderous person, for such a one woundeth like a swoorde: but a wise mans tong is wholesome.

54 Bee not an imaginer of euill, for commonly mischiefe doth followe: but be a counseller of that that which is honest.

55 Bee not a lier, and a forger of vntruths, for such doth the lorde abhor: but they that deale truely please him.

56 Bee not a sluggarde, faine to haue, and not to get: but be diligent, and thou shalt haue plentie and abundance.

57 Bee not proude, for after pride followeth strife, whilest thou thinkest none comparable in worthines vnto thy selfe.

58 Bee not a getter of thy goodes by vanitie: for they are soone spent

spent: but they that are gathered togither with the hand, shall increase.

59 Be not desperate, and out of hope in thy heauinesse: for that is the next way to kill thy hart.

60 Bee not a bolsterer of the wicked in his wickednesse, least thou bee partaker of his punishment.

*The ninth Honi-combe, yeelding most wholesome dehortations from vice and vitious life.*

61 BE not deceiptfull, for such a Bone shall not rost that bee tooke in hunting: but the riches of the iust are of great value.

62 Bee not shamelesse in sinning, least the vengeance of the Lord ouertake thee, and thou bee crushed in peeces.

63 Bee not sparing in vsing the rod, least thou hating thy sonne, bee an occasion that hee curse thee another daie.

64 Bee not scornefull, least in seeking for wisedome, thou finde it

not, though thou wouldest giue gold for it.

65 Bee not familiar with a foolish man, when thou perceiuest not in him the lips of knowledge and vnderstanding.

66 Be not iniurious and wrongfull to the poore, for therein thou blasphemest thy maker, and dishonourest his maiestie.

67 Bee not proud and haughtie of heart: for such doth the Lorde abhorre, and hee hateth them euen to hell.

68 Be not frowarde in thy waies, if thou wilt please the Lord, but followe the path of peace and equitie.

69 Bee not a deuiser of vanities which please thine owne heart, for with such toies is the Lords wrath kindled.

70 Bee not a wicked doer: for such as exercise themselues in naughtinesse, are an abhomination vnto him.

71 Be not carelesse at the kinges displea-

displeasure: for the wrath and anger of the Prince is the messenger of death.

72 Bee not rash in thine enterprises: for of rashnesse and hardinesse commeth repentance and sorrow.

73 Be not a controller of thy betters: for in so doing thou dwelt run among thornes and thistles.

74 Bee not offensiue to thy brother in any thing, least he being greeued, complaine against thee bitterly.

75 Bee not a prouoker of the angrie, least by heaping fire vpon fire, thou thy selfe feele the daming heate.

76 Be not acquainted with a sorcerer, and with an inchaunter or soothsayer keepe not companie.

77 Bee not curious in vanities, least thou become a scorne among the wise, and a mocking-stocke among the sober.

78 Bee not ouercome with wine and strong drinke: for thereby manie

manie a wise man hath shewed himselfe a foole.

79 Bee not fauourable to the malefactour, and seuere against the innocent, for that is to peruert iustice.

80 Bee not a shifter, to liue by other mens sweate, but let thine owne labour minister vnto thee allowance.

*The tenth Honi-combe, yeelding most* wholesome dehortations from vice and vitious life.

81 BE not wanton nor light in thy behauiour, least thy maners being marked, thou reape shame and rebuke.

82 Bee not a couerer of an offence where the offender falleth wilfullie, but open his fault that he may be reproued.

83 Be not seditious and giuen to discord and strife, least thou bee counted a mainetainer of mischiefe.

84 Be not vainglorious and confident in thy foolishnesse, for such

a

a one is like a shee beare robbed of her whelpes.

85 Be not a rewarder of euill for good: for if thou so doe, euill shall not depart from thy house.

86 Bee not a iustifier of the vngodlie, nor a condemner of the innocent: for both these doth the Lord abhorre.

87 Bee not delighted in sinne and wickednesse, for that is to bring destruction & euerlasting death to thine owne soule.

88 Bee not froward of heart, least thou thereby obteine no good: neither beare thou a double tong in thy mouth.

89 Bee not wilfull in thine owne opinion, neither defend thou obstinatelie that which is not right.

90 Be not wise in thine owne conceipt, least in so doing thou bee counted a fole among the discrete.

91 Be not married to thine owne fansie, and like not so well of thy

selfe, as to haue others in con-
tempt.

92 Bee not hastie to bee reuenged vpon thine enemie, but bridle thy raging lust for a time with reason.

93 Be not stubborne and rebellious against a magistrate, least thou heape coles of fire vppon thine head.

94 Be not presumptuous, and of an haughtie heart: for the end of pride is shame and confusion.

95 Bee not a lurker after newes, nor a rayser vp of reports, least thou become a common scorne.

96 Be not a laugher at other mens miseries: for thine estate is subiect to the like wretchednes and calamitie.

97 Bee not a grudger against God, if hee afflict thee: but patientlie beare all tribulations and sorrowes.

98 Be not suspicious where there is no appearance, and though there bee, yet be not too rash in thy

thy iudgement.

99 Be not liberal of another mans, least thereby thou grow out of credit with thy friends.

100 Bee not a deceiuer of the simple, nor guilefull in thy dealings: for that is the waie to lose loue and fauour.

*The Conclusion.*

Taste of the honie
here in this hiue,
If thou wilt learne
to liue well and thriue.

*FINIS.*

## A Referendarie to the Premisses.

NO cookery is so exquisite,
No dish so dainty dressed,
But ouercomes the appetite,
By gluttony oppressed:
And therefore wise king Sallomon
Commendeth moderation.

No kind of sweete restoritie,
Though curiously compounded,
No instrumentall melodie,
In time and measure sounded,
But by degrees superlatiue,
Offendes the vertue sensitiue.

Such store of honie is gathered,
Heere in this swarming Beehiue,
As being often swallowed,
So whets the power digestiue,
That more and more it coueteth,
And neuer faints or surfeteth.

Who would not then most hungerlie,
Eate plentie of this honie,
Which tastes so sweete and sauourlie,
And costs so little money?
The vse thereof is generall,
God grant it proue effectuall.

A

# Plant of pleaſure, bearing *fourteene ſeuerall flowers* called by the name of Holie Hymnes and ſpirituall ſongs.

Wherin ſuch godlie exerciſes are *preſented to the handes of euery particular* perſon, as may conueniently be applied to their priuate vſe not only in the pleaſant ſpring of proſperity, but alſo in the heard winter of aduerſitie.

By Abraham Fleming.

*Epheſ.5. verſe.18.19.*

¶ Bee ye fulfilled with the ſpirit, ſpeaking vnto your ſelues in Pſalmes, and Hymnes, and ſpirituall Songs, ſinging and making melody in your hearts.

At London.
Printed by Peter Short.
1602.

# A Preface to the true *Christian Reader.*

IT is a naturall inclination of man, for the delighting and solacing of himselfe, after some labour or exercise, to seeke such recreations, as doo best agree with his disposition. Hereupon, some couet this game, othersome that: and euerie man in deede what maketh moste for his contentment. Which kind of recreations and refreshings men are not forbidden in Gods worde to vse, so that the feare of his diuine maiestie preuent them in all their actions: and that they abuse not those benefites of recreation to a licentious and wanton libertie.

Verie necessarie it is, that consideration bee had of the state of the bodie, which cannnot alwaies endure labour, but that now and then it must be refreshed, not onely with some

ſome intermiſſion & ceaſing from trauell, but alſo with ſome kinde of exerciſe coupled with delectation and pleaſure, wherebie not onelie the bodie, and euerie member thereof, is comforted, but the mind alſo, and the faculties or powers of the ſame iollilie quickned.

Such care taken for the bodie, which is earthly and corruptible, ſhould teach vs (I thinke) a poynt of wit, which wee want, touching the regard wherewith we ought to bee mooued for the good eſtate of the mind or ſoule, which is heauenlie, and immortall. For how much the minde is more precious than the bodie, ſo much the more, wiſedome would it ſhould be eſteemed: otherwiſe wee ſhall ſeeme to preferre the ſhell before the kernell, the barke before the pith, the ſhadowe before the ſubſtance, yea, moſt abſurdly, wee ſhall refuſe wheate for chaffe, pure golde for droſſe, cleare wine for dregs, and in concluſion repent our want of grace.

It were behoofefull therefore for vs, firſt and principallie to ſee to our mind, which is the chiefeſt part of our eſſence and beeing, that the ſame after ſome ſerious ſtudie and contemplation, deſiring to bee refreſhed, bee not fed with fond fanſies, fables, dotages, imaginations, dreames, & I cannot tell what idle and vnfruitfull diſcourſes, which kindle the affections, and ſet the fleſh a gog: but rather with holie exerciſes, and godlie meditations, ſuch as are and may be prouided for the purpoſe, to reuiue the ſpirit, and quicken the new man, if the partie be gratiouſly affected.

Thou haſt heere therefore preſented vnto thine hande (good Reader) a Plant of peaſure, bearing fourteene ſeuerall flowers, called by the name of holie Hymnes and ſpirituall Songs; to reade at thy leaſure for thy recreation, and not ſo much for thy recreation, as for thy profit: which I haue put partlie inrythme, and partlie in proſe, for the

the ſatisfaction of ſundrie Readers deſires, ſome beeing addicted to this, and ſome delighted in that kinde of writing. I would to God it were in mee to frame my wit to the will of the well diſpoſed in all points. I haue done what I could, the Lord knoweth what I would, his name be praiſed for all, whoſe glorie to ſeeke and ſet forth, I beſeech him giue vs all grace, ſo ſhall the faithfull reioice and clap their hands, but ſhame ſhall fall vpon the reprobat, and force them to hang downe their heads.

*Abraham Fleming.*

# A Plant of Pleasure,

## *bearing fourteene seuerall Flowers.*

## The first Flower

*called a holy Hymne,*
conteining

1 *A petition vnto God for the remission of sinnes. 2 A descriptiō of gods greatnesse. 3 Of his habitation, and that he seeth all things.*

### *A.*

1 AS the Sunne is the soule and life of the world, so is thy word (O God) the comfort of my heart.

Be gratious & fauourable vnto me thy seruant, that I may be free from the malice of mine enemies.

Reward mee not according to my deseruings (O Lord) for I am full of sinne, and in mee there is no righte-

righteousnesse.

According to thy louing kindnes therefore (O mercifull father) blot mine offences out of thy register, and pardon me.

Haue mercie on me, O fountaine of all mercie, cleanse mee from the corruption of sinne, and wash mee with the water of thy word.

Am not I a reasonable creature, indued with knowledge and vnderstanding? O Lord to whome should I then come but to thee?

2 Men, beasts, fishes, and foules, they are the works of thine hands, by the vertue of thy worde they were created and made.

From the rising of the Sunne to the going downe of the same, I will continue in the contemplation and viewe of thy greatnes.

Lighten the eies of my heart (O Lord) that they may see the mightinesse of thy maiestie in thy creatures.

Endlesse is thy glorie, and thy power is incomprehensible: wonderfull

derfull art thou in thy iudgments. Maruellous thinges are wrought by thyne omnipotent hande day by day, the eies of all people are witnesses of thy power.

3 In heauen is thy dwelling place, from whence thou beholdest the commings in, and the goings out of all men.

Nothing is hidden from thine eies, O Lorde, the brightnesse of thy maiestie can not be absent.

Giue me grace (O God) to leade my life in the loue of thy law, so shal I not miscary.

The second Flowre called a spiritual Sorg, containing

1 *A commemoration or remembrance of the benefites of Christes death and passion.* 2 *A petition for thankefulnesse.* 3 *A confession of Gods greatnesse and almightinesse.*

## B.

1 ALL peole praise the Lord,
with faithfull heart and voice,

Be bold to magnifie his name,
and therein to reioice,
Remember well the worke,
which he for vs hath wrought,
And laud his name accordingly,
in word, in deed, and thought.
Hell gates he hath shut vp,
in spite of Sathans power,
And saued soules of sinfull men
from torments sharpe and sower.
Most mighty is his arme,
his greatnesse hath none end,
From force of foes that vs assaule,
all his he doth defend.
2 Lord lighten thou our hearts,
that we may praise thy power,
Eternally which flourisheth,
and worketh euery hower.
3 Most mighty is thy word,
thy maiesty surmounts,
In glory none so excellent,
(as Scriptures cast accounts.)
No Prince nor Potentate,
may with thee once compare,
Giue vs thy grace no lesse to learne,
(O Lord) with Christian care.

## The third Flower called a holie Hymne, containing

1 *A request for assistance against our aduersaries.* 2 *A confession of our vilenesse by reason of sinne.* 3 *A petition*

*tition for true mortification and regeneration. 4 Of the pretiousnesse of mans soule.*

## R.

1 ACcording to thine vnmeasurable mercies, O God, heare my prayer, and let thine eares bee open to the crie of my complaint.

Bee my Sauiour and deliuerer from danger and distresse, & deuide thou the desperatnesse of mine aduersarie, that he do me no mischiefe.

Rebuke them (O Lord) that go about to raise reproches against me: chastise them, that they may see wherein they haue offended.

As for mee, I will withstande them in their maliciousnesse: for I hope thou wilt arme mee with the spirit of fortitude and patience.

Holy one of Israel, heare the supplication of me thy seruant, and in the time of necessitie assist me.

2 A worme and no man I confesse my selfe to bee, yea, more vile

and contemptible, than anie vnreasonable creature: for sinne hath stoong my soule.

My hart is defiled with a thousand corrupt cogitations: yea, the thoughts which are hidden in my heart, are not so infinite, as they are wicked.

From mine infancie and cradle I haue beene blemished with sinne, and as for righteousnesse or iustice, there is none in mine intrailes.

Lord I am so ouer whelmed in sinne and iniquitie, that I stand in continuall feare of thy punishment: Oh giue mee grace to repent!

Euening and morning I call my sinnes to memorie, and they are more in number than the haires of my head: yet (O Lord) be mercifull

3 Make me a new creature by the inspiration of thy sanctifying spirit, and let mine inward man be circumcised with the razor of mortification.

Increase in mee godlie desires, and

and let all carnall concupiscences bee quite quenched in mee, that I may long after nothing, but the loue of thy law.

4 Nothing is more precious in thy sight (O Lorde) than the soule of man. O let not sinne preuaile against it.

Grant mee thy grace euen to the last houre of my life, that I may haue in heauen mine inheritance, purchased by Christ his death and passion. Amen.

The fourth Flowre called a Spirituall Song, conteining

1 *A glorying of God.* 2 *An exhortation to praise him.* 3 *A repetition of certaine properties in him.* 4 *A protestation or vow of Christian dutie to do him reuerence.*

## A.

1 ALl glorie vnto God,
the guider of the iust,
Blest be his name in heauen and earth,
whereto the righteous trust.

2 Repaire his tempels to,
him worship and adore,
*Alleluiah* sing and say,
to him for euermore.
3 He is the God of grace,
whose kingdome knowes none end,
A mightie God, from all annoies
that can his flock defend.
Most mercifull is he
to such as do repent,
Forgiuing them, which for their sins
are sorie and lament.
Laud we his holy name,
as dutie doth command,
Each tongue sound out his maiesty,
adore him sea and land.
4 My heart, my tongue and voice,
shall play the Organ pipes
In praysing him, out of the skore
our desperate debts which wipes.
No time will I let slip,
(if God do giue me grace)
Great thanks to render to his name
which filleth euery place.

## The fifth Flowre called a holie Hymne, conteining

1 *The reward of the proud and impenitent.* 2 *An admonition not to be high minded.* 3 *To bee touched with compassion towards the afflicted.* 4 *To be*

*be mindfull of Gods mercies in tribulation. 5 A declaration of his omnipotency and power. 6 A petition that the word of God might be the rule of our life.*

## H.

1 AN humble heart is a sacrifice vnto the Lord, a contrite spirit hee will not despise: as for the proud and impenitent, hee casteth them out of his fauour in the heate of his indignation.

2 Bee not high minded, neither puft vp with a vaine opinion of thy selfe: but consider that thou art but dust and ashes, and that thou hast nothing but naughtinesse by nature.

3 Relent at the aduersities and afflictions of thy neighbour, and in the bowels of compassion mitigate his miserie, for nothing falleth vpon him, but the same may in time chance to thee

Arme thy selfe with patience, to

endure all tribulations: if God chastice thee with anie kinde of punishment acknowledge thine owne transgressions in that behalfe, and be penitent.

4 Haue in thy mind the greatnes of Gods mercies, which are aboue all his workes: put thy trust in him in the time of trouble, he wil deliuer thee, and set thee at libertie.

Aske after succour where it is to be found, the Lord is all sufficient, he hath treasures of good things for them that loue him: as for the wicked of this worlde, they are out of his fauour.

Much mightier is the mercie of the Lorde, than the heart of man can conceiue: of his power there is no ende: all the worlde is replenished with his greatnesse most excellent and glorious.

5 Fall downe yea hils before his presence, tremble ye deepes at the sight of his maiestie: for the whole compasse of the world he holdeth in his hand, to dispose the same at his pleasure,

pleasure.

Lord God of Jacob, who is like vnto thee? Heauen and earth are witnesse of thine excellencie: the Sunne and the Mone declare the greatnesse of thy glorie to all nations.

Euerie creature telleth abroade that thou art omnipotent: for at thy becke all things obeie, yea heauen it selfe, which is thine owne habitation, trembleth and quaketh at thy thundering voice.

6 Make me (O Lord God) obedientlie to lead my life, direct thou my footesteps by the rule of thy lawe, and let thy holie worde be a lanthorne before me, that I goe not astraie.

If I haue at anie time swarued and done amisse, it hath come to passe through the want of thy worde, which (I beseech thee) let lighten my goings, like a bright burning lampe.

Notwithstanding (O Lord) I deserue no such fauour and loue

at thy handes: yet for thine owne sake, which art the fountaine of mercie, vouchsafe to shew thy selfe gratious.

Glorie, honour, and praise be ascribed vnto thée, which hast béene from beginning of beginnings, and shalt continue in power and maiestie, when all things vanish and decaie.

The sixt Flowre called a spirituall Song, containing

1 *A petition for humility, and assistance against our enimies.* 2 *For mercy and loue of Gods lawe.* 3 *For the leading of a good life.*

## A.

1 AN humble heart, O God,
vnto thy seruants giue,
Be thou to them a louing Lord,
whiles in this world they liue:
Regard thy little flocke,
be thou to them a shield,
And them defend from greedy Wolues,
least ouercome they yeeld.
2 Haue mercie on vs all,

whose

whose wayes most wicked are,
And to the path of Paradice,
our speedy steps prepare.
Make vs to loue thy law,
and therein to delight,
For that is an oblation
most pleasant in thy sight.
3 Let me so leade my life,
that what I thinke or say,
Extend vnto the laud and praise,
of thee (my God) alway.
Make mee an Instrument,
thine excellence to sound,
In faith and in good workes (O God)
vouchsafe I may abound.
Nothing, though high of price,
and glorious to the eie,
Grant mightie God from thy precepts
may draw my feet awrie.

## The seuenth Flowre called a holie Hymne, containing

1 *An inuocation to God for succour in affliction.* 2 *For restitution of perfection lost by sinne.* 3 *For the fortifying of faith in time of triall.* 4 *For prosperous successe of our enterprises.* 5 *For protection and strength in persecution of the Gospell.* 6 *A depreca-*

*tion*

*tion against Gods enemies, and the aduersaries of his word.*

## *M.*

1 AT euening and at morning I praise thee, O God, early do I call vpon thee: yea, before the rising of the Sunne doo I direct my voice to thee, my King, and my God.

Bee not far from me in the time of mine affliction, but when troubles assault me, be thou present and at hande to defende mee, so shall I feele comfort in my soule, and glorifie thy most excellent name.

2 Restore to mee the fulnesse of thy grace, which mine owne sins, and the transgressions of my progenitours haue diminished, that by the restitution of the same, I may the more vprightlie leade my life before thy face.

3 And though the world be ful of wickednesse, and thy glorie dailie derogated by the diuelish deuises

les of lewd liuers, yet so fortifie my faith, that I fall not away from thee.

Helpe mee, O God, to withstand the subtile suggestions of Sathan, and all Sathanicall souldiours, such I meane as set shoulders against thee, and thy sonne Christ.

4 Accept me among thy chosen children, and ouershadow me with the shield of thine omnipotency, that whatsoeuer I take in hand, may haue happie successe to my profite, and to thy glorie.

5 Mightily protect me in al perils, and dangers, specially in the time of persecution, when the Gospell is called in question among false Heretickes, superstitious Papists, and cauilling Schismatikes.

Fortifie my spirit with the armour of thy worde, that I may powre it out plentifully in the presence of thine enimies, to their shame and confusion, and to the aduancement of thy name.

Let

Let not their sophisticall assertions intangle or intrap me, but let thy sacred scripture so flourish and fructifie in my heart, that by thy gratious gift of vnderstanding, I may controll them in their errours.

Enter thou with mée, O Lord, when I am cited to appeare before the Sathanicall synagogue, which presumptuouslie call the professours of thy Gospel to a reckoning of their Religion. O be thou mine assistant!

Make them ashamed of their malitious imaginations, and in their owne snares let them be intangled, ouerwhelme them in the pit which they haue prepared for others, so shall I magnifie thy heauenlie power.

Increase in them the spirit of wilfull blindnesse, because they haue not beene harbourers of thy faithfull Ministers, and because they haue contemptuouslie withstoode thy worde: which is the liquor

liquour of life.

Neuertheleſſe, if it bee thy pleaſure, ſuch as feele any remorſe of conſcience, and bee ſorie for their obſtinacie, vouchſafe to receiue them into thy fauour, that they may bee witneſſes of thine vnſpeakable mercy.

God the Father, God the ſonne, and God the holie Ghoſt, heare my prayer, and let my cry be conſidered: for thine owne ſake, and for thy ſonnes ſake (O God) looke downe from aloft, and ſhew thy louing kindneſſe to all people.

The eight Flowre called a ſpirituall Song, containing

1 *The chiefeſt comfort in this life.* 2 *The meanes whereby to obtaine bleſſednes.* 3 *The cauſe of a quiet conſcience, and how it is come by.* 4 *An exhortation to glorifie God.*

## F.

AMid ſo many miſeries depending on our life,

Behold

Behold a comfort, namelie this,
with ſinne to be at ſtrife
2 Reſiſting of concupiſcence,
ſubduing fleſhly luſt,
Are meanes to come to bleſſednesse,
enioyed of the iuſt.
3 Hereof the true tranquilitie,
remaining in the mind,
According to her qualitie,
doth flouriſh in her kind.
Moſt mighty Ioue be praiſd,
whoſe grace doth compaſſe this,
For no deſerts of ours, whoſe liues
are daily led amis.
4 Laud we his holy name,
as doth vs beſt become,
Exalt him in his holines,
O nations all and ſome.
Make all your mirth and g'ee,
on him alone to reſt.
In him reioice and clap your hands,
oblations ſuch are beſt,
Nothing ſo much becomes
a Chriſtian, then doth this:
Grant vs the ſame, O gratious God,
that liueſt aloft in blis.

The ninth Flowre called a holie Hymne containing

1 *A petition for repentance and remiſſion of ſinnes.* 2 *A deliuerance from our enemies.* 3 *An inuocation vpon God*

*God for present help. 4 A deprecation against the aduersaries of Gods truth*

## L.

1 A Penitent heart (O GOD) thou wil. not despise, O teach me thy statutes, that I may see my sinne.

Be fauourable vnto mée, whose iniquities are gone ouer my head: O heale my sores and vlcers, which stinke in thy sight.

2 Rise vp thou holie one of Israell, like a giant in triumph, and rescue me from the irruptions and inrushings of mine enimies.

According to thy greatnesse deliuer me, O set me free from the furiousnesse of my foes, from the furiousnesse of my mortall and deadlie foes.

Horrible was the mischiefes which they haue imagined against mée: but thou which art omnipotent, wilt ouerwhelme them in their maliciousnesse.

3 As for me, I will be confident, vppon thy prouidence will I depend, vpon an assured hope of thy heauenly helpe will I attende, O Lord.

Make no long tarrieng, O my King and my God: for vpon thee onlie doth the anchor of my saluation rest, thou art my health and my saftie.

Forsake mee not in the time of neede, least mine enimies taking courage against me, scorne at mee in their pride, and saie, Where is thy God?

4 Let not the enemies of thy truth, beare vp their brickles against thee, and contemptuouslie cast thy glorie to the grounde: O Lorde destroie both them and their deuises.

Euen as the Sunne consumeth snow, and as waxe wasteth in the fornace, so let them be put to silence in the rigour of thy wrath and iudgement,

Make them like vnto Sodom, and

and like vnto Gomorrha, make them like vnto Pentapolis and Babylon, that they may knowe thou liuest which art Lorde ouer all.

Inlarge their torments farre aboue the torments wherewith they haue persecuted thy people: deale with them according to thine owne pleasure.

Not my will, but thy will be fulfilled, O father: according to thine owne decree deale with them, either in mercie or in iudgement.

Giue them proofes of thine omnipotency, that they may knowe thee which sittest aboue, whose eies see their deuises, and art able to reuenge thine owne cause.

The tenth Flowre called a Spirituall Song, containing

1 *An exhortation to prayse the Lord.* 2 *That all states and degrees ought to stoope before him, and do him reuerence.* 3 *Wherein our myrth and melodie should consist.* 4 *That all*

*creatures*

*creatures must magnifie Gods Maiestie.*

## E.

1 ATtend ye nations and giue eare,
O learne to laud the Lord,
Behold his wondrous works, and praise
his name with on accord.
2 Rich, poore, weake, strong, old folke & (young,
approch and praises sing.
All people dwelling in the world,
to God oblations bring.
High potentates, and all estates,
the King that crowne doth weare,
And subiects sworne to loyaltie,
the Prince of Princes feare.
3 Make all your mirth and melodie,
his honour to resound,
Feare him in truth and faithfulnes,
whose blessings do abound.
Let euery thing lift vp their voice,
and laud his holy name,
4 Each creature drawing vitall breath
Extoll and praise the same,
Magnificent and wonderfull,
yea onely God is hee,
In these his works before our eies,
his puissance we may see.
No time therefore let vs omit,
in publishing his praise,

Giue

Giue glorie, oh heauen, oh earth, and sea,
to him which liues alwaies.

## The eleuenth Flowre called a holy Hymne, conteining

1 *A petition to God vnder a continued allegorie, for a renewed life. 2 The weedes of the heart. 3 The good and wholesome hearbs of the soule.*

## M.

1 AS Siluer is purged from drosse by the force of the fire, so by thy mercie, O Lord GOD, let me bee purged from mine offences and sinnes.

Be fauourable vnto mée an vnfruitefull bough of olde Adams rotten and putrified stocke, O water thou mee with thy sanctifying spirit.

Raine downe from heauen vpon mée, I beseech thée: O let the drops of thy grace fall vppon mée, that I maie bud and beare blossoms.

As

As for the weedes of wickednesse and sinne, let them wither and die in me, that I may leade an vpright life in thy sight and glorious presence.

Husbande mée in such wise, O Lord, that I may fructifie and increase abundantlie, that I may bring forth thirtie, sixtie, and an hundred fold, according to thy good pleasure.

A riuer of pleasantnesse bee thou vnto mée, whereby I may be filled full of sap, and flourish continuallie like the greene Bay tree.

Make my leaues neuer to wither or vade, let not the Sunne scorch or drie them, to the losse of their beautifull colour and sweetnesse.

From all stormes and tempests shelde and ouershadowe mée, that my roote may bee replenished with pith, and my branches spread abroad.

Let not the blustering blasts of winter doo mee anie harme, but as in

in a continuall calme of Summer season, let mee bring forth fruits most aboundantly.

2 Enuie and malice, dissimulation and hypocrisie, strife and variance, superstition and idolatrie, extortion and vsurie, these weedes, O Lord, roote out of my hart.

3 Meekenesse and humblenesse, innocency of life and conuersation, loue of thy lawes and commandementes, thankfulnesse, and faith vnfeigned,

Integritie and vprightnesse, holinesse and sinceritie, iust and honest dealing, constancie in thy word and Gospel, plant these vertues in my soule.

Nothing that sauoureth of the flesh let preuaile against mee, but season mee with the salt of thy holy spirit, my King and my God.

Guide me and gouerne me thou shepeheard of my soule, that being free from all inconueniences and dangers, I may glorifie thy name.

The

## The twelfth Flower called a ſpirituall ſong containing

1 *The ſacrifice wherewith God is beſt pleaſed.* 2 *A petition to bee clenſed from the ſores of ſinne.* 3 *An intercceſſion for offenders.* 4 *A commendation of Gods mercy.*

### I.

1 A Contrite heart and broken ſpirit
O Lord thou doeſt accept,
Behold the ſelfe ſame ſacrifice,
for thee preſerud and kept.
Regard the ſorrowes of my heart,
my mourning ſongs attend,
And giue me grace my ſinfull life,
with Chriſtian care t' amend.

2 Heale thou my feſtred ſores which (ſtinke,
and fauour in thy ſight,
And plaſters to my wounds apply,
by vertue of thy might.
Make me as free from filthineſſe,
As is the child new borne,
From all pollutions, blots and ſpots,
O clenſe me wretch forlorne.

3 Looke downe from heauen thy dwel- (ling place,
vpon the ſons of men,
Extend thy grace, O God, to ſuch
as haue tranſgreſſors ben.
Moſt merciſull and iuſt art thou.

to such as do thee feare,
3 In time of troble to their cries
thou bendest downe thine eare.
None hath bin helples in their need
that made their mone to thee,
Good God therefore be mercifull,
and gratious vnto mee.

## The thirteenth Flowre called a helie Hymne, conteining

1 *An inuocation for comfort in distresse. 2 For restitution of former perfection. 3 For diuers godlie and commendable ornaments of the mind. 4 For mercie against iudgement. 5 A vowe or promise of thankesgiuing and deuotion.*

## N.

1 ATtende vnto my crye, O God, oh heare mee and helpe me in this my heauinesse, asswage the sharpnes of my sorrowes with the medicine of thy mercy.

Bee thou my Surgeon, O Almightie God: bee the curer of my woundes, O most high Iehoua, so

shall I sing vnto thee the songs of thankesgiuing.

2 Restore mee to that perfection from whence I am fallen, and let the fruits of thy sonnes death and passion, bee a continuall comfort to my soule.

As thou art gratious and mercifull, so fauour mee thy seruant, succour and assist mee in the daie of distresse, oh saue and defend mee from all danger.

Heale the blaines and bloches of sinne, wherewith mine vnrighteous soule is defiled, and purge my heart with the water of thy word and glorious gospell.

3 A mild spirit and a lowly mind powre into my bodie, that I may the more liuely feele the operation and working of thy grace in me.

Make mee in meekenesse like Moses, in patience and sufferance like Iob, in obedience and dutifulnesse like Tobie, thy faithfull seruants.

Farre from flatterie remoue my

my lips and my tongue, graffe in me a desire and delight to speake the truth iustlie, vprightlie, and Christianlie.

Lighten thou my wayes, and direct all my goinges, let the deawe of thy blessed spirit drop into my heart, so shall I bee obedient vnto thy lawe.

4 Enter not against me in iudgement and rigour, but let thy mercie preuent thy iustice, so shall I be sure to escape shame, reproch, and confusion

5 My heart, my tongue, and my voice shall become instruments of praise, to sound out thy greatnesse and goodnesse, in the eares of all people and nations.

In my bed will I meditate of thy commandements, at my meate thy lawe shall bee in my mouth, thy ordinances and statutes shall be my daily exercise.

Neither golde nor siluer, neither precious stones, neither robes of royaltie, nor princelie treasure, de-

light me like thy word.

Græduie will I leke after the loue of thy lawe, at morning and at euening: yea, at midnight will I comfort my soule in thy gratious Gospell.

## The fourteenth Flower called a spirituall Song, conteining

1 *Sententious exhortations from sundrie sinnes.* 2 *To liue according to Gods law.* 3 *Not to mistrust his power in the time of trouble.* 4 *The rewarde of them that doe after Gods will.* 5 *To esteeme the Preachers of the Gospell.* 6 *To take no euill thing in hand.*

### G.

1 ABstaine from fleshly lust,
and spirituall peace possesse,
Be slow to follow wanton wayes,
all wicked thoughts suppresse.
Reuolt from vicious workes,
forbidden deedes detest,
Alluring lookes, and lying lips,
in silence let them rest.
2 Haue God before thine eies,

who

who searcheth hart and raines,
And liue according to his law,
then glory is thy gaines.
3 Mistrust not thou his might,
when sorrowes thee assaile,
For he is of sufficient force,
in perils to preuaile.
Lay vp within thy heart,
his testament and will,
4 Eternall life is their reward,
that do his lawes fulfill.
5 Make much of such as teach,
and preach his Gospell pure,
In them, if thou attend their talke,
God will thy peace procure.
6 Nothing attempt in hast,
which hurtfull may be found,
Grow day by day from grace to grace,
so shall thy blisse abound.

*The conclusion.*

Not onely with tongue,
and sound of thy voyce,
But with thy whole hart,
in IESVS reioice.

*FINIS.*

*A Referendarie to the premiſſes for the godly Reader.*

*Some liue in fleſhly pleaſure,*
*And ſome in courtly brauerie,*
*Conſuming lands and treaſure,*
*About a golden ſlauerie,*
*Whoſe ſweetneſſe whiles they couet,*
*They cannot chooſe but loue it.*

*Some neuer ceaſe lamenting,*
*Becauſe they are in penurie,*
*And alwaies are inuenting*
*Their end by mortall iniurie,*
*Whereas they ſhould content them.*
*With that which God hath ſent them*

*But be thou better learned,*
*Which loueſt Chriſt his veritie,*
*Whereby thou haſt diſcerned,*
*That euery thing is vanitie,*
*The world and all within it,*
*Though worldlings ſweate to win it.*

*And when conuenient leaſure*
*Doth ſerue for recreation,*
*Then vſe theſe plants of pleaſure*
*And gifts of conſolation:*
*Yea then and alwaies vſe them,*
*And at no time refuſe them.*

# A Groue of Graces,

## *Supplied with plentie*

of Plants, appliable to *pleaſure and profit:*

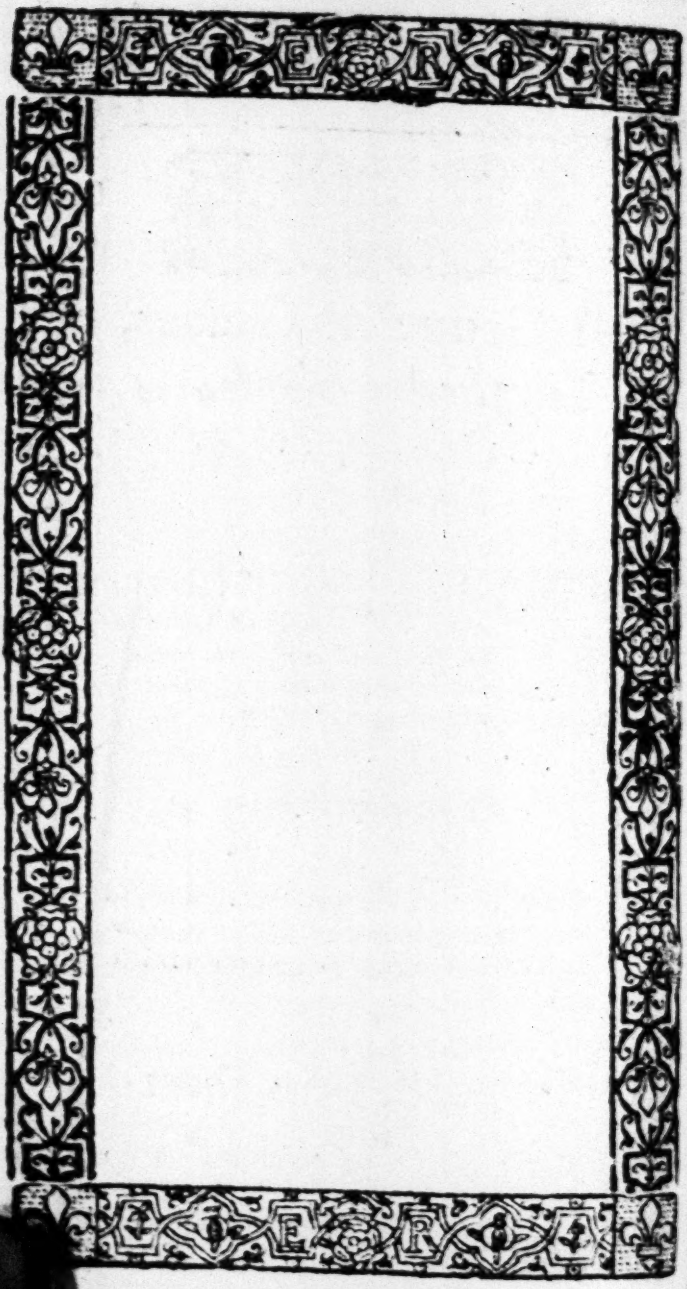
*Wherof whoſoeuer be diſpoſed deuoutlie* to take a view, they ſhall haue the *choice of forty (and not ſo few) godlie exerciſes* of Chriſtian duty: ordinarily to be vſed before and after their dailie diet.

*By Abraham Fleming.*

1. *Tim.* 4. *ver.* 4. 5.

¶Euerie creature of God is good, and nothing ought to be refuſed if it be receiued with thankeſgiuing, for it is ſanctified by the word of God, and praier.

AT LONDON,
Printed by Peter Short.
1602.



# A Preface to the true *Christian Reader.*

AS the benefites of God are manifolde, or rather infinite, beſtowed vppon man, from the time of his creation, euen ſo ought the fruites of his obedience and thankfulneſſe to bee aboundant and plentifull. For, If a man hauing diuers good friends, but ſome more beneficiall than otherſome, ſheweth himſelfe moſte officious and dutifull to them, of whome he hath receiued moſt commoditie: by howe much the greater reaſon ought wee ſo to behaue our ſelues in all kinde of holie ſeruice towardes God, who hath heaped vppon vs more bleſſings, than the tongue of anie man can vtter, or his memorie containe?

We ſee that all things are created by God, all thinges nouriſhed by him, all thinges increaſed by him, all thinges multiplied by him, and all things preſerued by him, for the vſe of man, vnto whoſe gouernement he hath committed them, put him in full poſſeſſion, and giuen him a lordlie title ouer them, to vſe and diſpoſe at his pleaſure: requiring at his handes for this ſingular bountifulneſſe, nothing but an vnderſtanding heart, a renewed mind, and religious lips, which might tell abrode the great goodnes of ſo louing a God, and ſtir vp others to magnifie his name.

And although wee ought to glorifie God at all times, according to the continued courſe of his compaſſion and kindneſſe ſhewed vnto vs, from the daie of our birth, vntill this preſent houre ſundrie and manie waies, as well in clothing vs, as alſo in nouriſhing and feeding vs, beſides other inuincible graces which not appearing to the world,

can

can not ſo well bee remembred: yet becauſe my purpoſe is particular, and ſtretcheth no further than to Chriſtian dutifulneſse, proper vnto God for his dayly bleſſings preſented vnto vs all vppon our ordinarie tables, I would not wiſh thee (good Reader) to looke for anie other matter at my handes, than the verie title of this treatiſe dooth import, which I haue called by the name of *A Groue of Graces.*

For as in a Groue there do grow manie plants of great varietie and choice, the weakeſt and ſlendereſt whereof may in due and conuenient time do ſome good and neceſſarie ſeruice: euen ſo (gentle Reader) thou haſt heere in this Groue ſundrie good Graces put into thine hands, ſome in verſe, and otherſome in proſe, all and euerie of them tending to Gods glorie, as bleſſings and thankeſgiuings vnto his diuine Maieſtie, for his vnſpeakeable clemencie, and fatherlie prouidence, which hee hath ouer vs ſinfull and

wretched

wretched creatures, whereof the Lorde giue vs grace to continue mindfull, and keepe vs in the reuerent vse of his good gifts, for Iesus Christes sake, our onelie mediatour and aduocate, Amen.

*Abraham Fleming.*

# A Groue of Graces,

## *The first Plant.*

¶ Grace before dinner.

ALmighty god, thou giuer of all good things, bleſſe we beſeech thee, the meat which is ſet before vs for our repaſt, and vs the receyuers of the ſame, that we may proſper with it, and that the ſubſtance thereof conuerted into nourishmēt, may make vs ſtrong, & able of bodie to endure and go through our dailie labour. Open our eies alſo. O Lord, that we may ſee from whom all things do come, and ſeeing, may extoll and magnifie thy name, through Ieſus Chriſt, Amen.

The

*The 2. Plant.*

¶ Grace after dinner.

Brethren and Sisters assembled and refreshed with the blessings of God, forget not to giue him thankes for the present vse of these his comfortable and nourishing creatures, beseeching him to continue them among vs, and to make vs thankefull partakers of the same, for his sonnes sake Iesus Christ our Lord, Amen.

*The 3. Plant.*

¶ Grace before supper.

Reason requireth, and dutie demaundeth, that in partaking of these good creatures of God, we vse a Christian reuerence, & haue before our eies the feare of his diuine Maiestie, which we beseech thée, O God to vouchsafe vs, for his sake, in whome thou art best pleased, Iesus Christ our saviour, Amen.

The

*The 4. Plant.*

¶ Grace after supper.

A Thankefull hart which is the sacrifice that thou requirest O Lord, graunt vnto vs thy seruants, nourished and fed at this present by thy prouidence. Open our mouthes, that we may sound forth thy praise, and also with one consent glorifie thy diuine Maiestie, saying: Blessed be thou O eternall God in all thy giftes, and extolled in all thy workes. All glorie, honour, power, and dominion, be ascribed vnto thee world without end, Amen.

*The 5 Plant.*

Grace before dinner.

HEre we see most manifest and apparant signes of Gods loue and fatherlie care ouer vs: who dailie feedeth our mortall bodies with nourishment conuenient and agreeable to our nature. Let vs therefore soberlie receiue them as

preser-

preseruatiues against hunger, and forget not to magnifie his goodnesse, which so mercefullie and fauourablie tendereth our weaknesse, through Iesus Christ our Lord Amen.

## The 6 Plant.

¶ Grace after dinner.

ALl praise and thankes bee giuen vnto thee O God omnipotent, which hast fed vs not onelie this date, but the whole tearme of our life. Wee bring vnto thee the bullocks of our lips, beseeching thee to accepte our oblation of thankefulnesse, offered and presented vnto thee for thine vnmeasurable and vndeserued bountifulnesse This wee do, O Lord, in his name, who for our sakes became accursed, Iesus the righteous, who with thee and the holie Ghost, be euermore glorified, Amen.

The

*The 7 Plant.*

¶ Grace before dinner.

MOst gratious God, the giuer of all good gifts, without whome nothing is nourishable, be it neuer so delicate: we beseech thee that these thy creatures, proceeding from thine almightie prouidence, and set vpon this table for our sustenance, may turne into wholesome substance of flesh and bloud in our bodies.

And because manie times, euen thy good creatures, through our intemperance, turne into poison, and by our owne abuse, breede sundrie diseases: graunt (we beseech thee) that we may moderately eate and drinke that which is daylie ministred vnto vs for our releefe and giue thee continuall thankes for these and all other thy benefits, through Christ our Lord. Amen.

*The*

*The 8. Plant.*

¶Grace after dinner.

FAther euerlasting, continuall thankes and prayse bee ascribed vnto thee, which from our creation and first comming into the world, euen till this present daie & houre, hast giuen vs all things necessarie for our bodies: grant (wee beseech thee) that as wee haue receiued corporall food and sustenance from thy hands, so we may bee faithfull and true partakers of the spirituall Manna, whereby our soules are susteined to euerlasting life, through Iesus Christ our sauiour, Amen.

*The 9. Plant.*

¶Grace before dinner.

LOrd God, whose daily hand doth feed
the beast, the foule, and fish,
Vouchsafe to blesse and sanctifie,
this bord and euery dish:
That as we touch and taste the thinges
proceeding from thy grace,
Our bodies to susteine, and feed

our

our flesh in euery place:
So we may yeeld thee thankes therefore
and giue thy name the praise,
Which doth deserue of all the world,
Extold to be alwaies.

*The tenth Plant.*

¶Grace after dinner.

ETernall God thy name be blest,
which dooſt vs dayly feed,
and ſoule and bodie ſatisfiest,
when as they ſtand in need:
The body by the ſtaffe of bread,
which giueth ſtrength and power,
The ſoule with ſweetneſſe of thy word
and Goſpell euery hower.
Thy holy name perpetually,
be magnified therefore.
As hath bin ſince the world began,
and ſhall bee euermore, Amen.

*The 11. Plant.*

¶Grace before ſupper.

MOſt gratious God, which cloatheſt the Lilies of the field with beautie, farre aboue the royaltie of Salomon: and feedeſt the little Sparrowes, which fall not to the ground without thy prouidence: be preſent (we beſeech thee)

thee) at this table, and season with the salt of thy blessing these thy creatures, that in receyuing them, as becommeth Christians, wee may also be sanctified, and in all our eatings & drinkings euermore remember to confesse and acknowledge thee in thy benefites, from whome all good thinges procæde, for the succour of thy seruants, and receiue them according to the rule of true Christianitie, through Christ our Lord and only sauiour, So be it.

*The 12. Plant.*

¶ Grace after supper.

IN so much as it hath pleased thee (O most full father) to call vs to the communicating and partaking of thy creatures, and by them hast refreshed vs at this present: we giue thee heartie thanks for this thy bountifull liberalitie, beseeching thee to kindle in vs a Christian care and compassion of them that are in necessitie, that wee consi-

considering their poore and succorlesse estate, may with pitifull cries tender their powertie, and with charitable handes relieue them in miserie: alwaies remembring, that whatsoeuer is done to thy needie and naked members, thou doest account it done to thine owne bodie. Graunt this (O gratious God) for Iesus Christs sake thy sonne our swete sauiour. Amen.

*The 13. Plant.*

¶ Grace before supper.

NO grace the glutton nor his guests,
amid their dainty fare,
Vouchsafe to shew to Lazarus,
a begger poore and bare.
Their seruice was superfluous,
their meat was ouermutch:
Poore Lazarus, who scarce could go,
or stand without a crutch,
Lay begging at the gluttons gates,
some crumbs for his reliefe.
But none there was that of his case,
were toucht with any griefe.
His dogs lay licking of his limms,
the botches, biles, and blaines,
And with his toong did seeke a meane,
and way t'asswage his paines.

This

This deed of pitie in the dog,
condemneth such as saue
All for themselues, and for the poore
and needie nothing haue.
God grant that we may not be such,
as this rich glutton was,
Least we with him in pit of Hell,
crie out, woe and alas.
From thence the Lord deliuer vs,
and guide vs by his grace,
That when we die in earth, in heauen
we may possesse a place.

## *The 14. Plant.*

### ¶ Grace after supper.

GOod Zache entertaining Christ,
became a ioifull man,
His soule to feed on food of life,
With faith and hope began.
Then called he to streight account,
his thoughts, his words, and deeds,
His conscience and his life misled,
and thus in speach proceeds:
Lord, if I haue done any man
shrewd turne, or offred wrong,
Or caused the poore to make complaint,
with sobs and sighings strong:
Lo restitution I will make,
and fourfold them reward,
With readie purpose so to do,
lo hand and heart prepard.
Marke Zaches speech, and ponder it

with

with wiedome in thy thought,
And do thy beſt, that works like his
may well of thee be wrought.
Vnto the hungry breake thy bred,
the thirſty giue to drinke,
And on the priſoner faſt in gaile,
with pitie alwaies thinke.
The naked cloth, the widowe helpe,
lodge them that lodging lacke,
And think no ſcorne the croſſe of Chriſt
to beare vpon thy backe.
When he ſhall come to iudge the world,
with fan in hand prepard,
To cleanſe the floore from chaffe, then (hope
in heauen for thy reward.

*The 15. Plant.*

## ¶ Grace before dinner.

ALmightie GOD, whoſe prouidence reacheth to the vttermoſt endes of the worlde, and to the deapth of the Sea: which nouriſheſt all creatures with ſuſtenance agreeable vnto their natures, the fiſh, the foule, the fourefooted beaſt, & the creeping worme: wee beſeech thee, that the meate and drinke which is ſet before vs on this table, at this preſent, may

may bee so moderately receiued, that our bodies thereby may be refreshed, and our sences comforted, through Iesus Christ our Lorde, Amen.

*The 16. Plant.*

¶ Grace after dinner.

BLessed God, eternall thankes and praise bee ascribed vnto thee, which hast opened thine hand at this time, and made vs partakers of thy benefites: and hast supplied the necessitie of our nature with these nourishing elements: without the which our life cannot be maintained. Wee beseech thee to kindle in vs a continuall remembrance of thy bountifull goodnesse towards vs, that as thou neuer withdrewest thy fatherlie care from vs, so wee may neuer ceasse to offer vnto thee the sacrifice of praise and thankesgiuing, through Iesus Christ our Lord and Sauiour, Amen.

*The*

## *The 17. Plant.*

### ¶ Grace before Supper.

REmember more is loſt then won,
by hauing wealth in hand,
And by receiuing yerly rents,
for hire of houſe and land:
Small gaine is got by trade of life,
in pompe and pleaſure ſpent,
In deintie fare and coſtlie cates,
more then ſufficient:
If loſſe of ſoule we do ſuſtaine,
and broyling lie in hell,
The place where wicked worldlings be
appointed aie to dwell.
Wherefore ſo let vs eate and drinke,
as godly Chriſtians ought,
And giue God thanks for euermore,
as well in tongue as thought,
Amen.

## *The 18. Plant.*

### ¶ Grace after Dinner.

ALl we which at this preſent time,
with food are well amended,
From God aboue our father deere,
confeſſe the ſame deſcended:
Who to this end both fleſh and fiſh,
and all things elſe hath made,
That man the image of the higheſt,
ſhould vſe them in their trade:

Wherefore since God so gratious is
to vs that are vniust,
As dutie binds, his maiestie
Extoll and praise we must.

## The .19 Plant.

¶ Grace before supper.

HOly of holiest, Father almightie, and God eternall, whose loue to thy creatures is so exceeding great and vnmeasurable, that no hart can conceiue, neither ane tongue expresse it: we beseech thée to sanctifie not onely these elements visible before our eies, but to vs the receyuers of these thy present and dailie gifts, giue an vnderstanding heart, that we knowing from what fountaine they do flowe, may reuerently receiue them, setting apart all intemperancie, and gluttonous greedines: continuallie remembring that we are created and borne to this ende and purpose, namelie, to extoll and glorifie thy diuine Maiestie in the manifoldnesse of thy bountie and goodnesse, through

through Christ our Lord, the true bread of life euerlasting, Amen.

## The 20. Plant.

### ¶ Grace after Supper.

AS there is nothing that can prosper, except the Lord of life and light vouchsafe to blesse it with his grace, and be present therewith to further it with the operation of his sanctifying spirit: so doubtles, this corporall foode and bodyly sustenance, wherewith we haue tasted, for the comfort and refreshing of our fleshlie members, is to small commoditie and profite except it please thee (O heauenly father) to blesse the same in vs: that as wee finde our selues inwardlie strengthened, so we may magnifie thine immortal name which art the welhead, and storehouse of all good thinges: to whome, not onely for this present prouision, but for all thy former benefites, we render praise and thankes vnfeignedlie,

in and through Christ Jesus that vnspotted Lambe, the fulnesse of our felicitie, Amen.

## *The 21. Plant.*

### ¶ Grace before supper.

MOst louing shepheard of our soules
Christ Iesus iust and true,
Be present at our sustenance,
and vs thy seruants view.
O giue vs grace of ghostly food
to haue no lesse a care,
Than of the bodies nourishment
our minds affected are.
That soule and bodie being fed,
with requisite repast,
They both by giuing God the praise,
may liue in heauen at last:
Of Angels foode to haue their fill,
at God almighties table,
Which graunt vs all O gratious God,
for thou alone art able, Amen.

## *The 22. Plant.*

### ¶ Grace after Supper.

FOr our relefe and sustenance,
what is there farre or neare,
But Gods good gift, and grace it is,
whiles we do harbour heere?

Meate,

Meat, drinke and cloth to saue the flesh
from feeling of annoy,
All needfull things that we can name
through him we do inioy.
This food his holy hand did reach
to vs for our auaile,
Our bodies to support and stay,
which feeble are and fraile.
To him be honour, praise, and thanks,
throughout the world therefore,
His maiestie be magnified,
henceforth for euermore.

## *The 23. Plant.*

### ¶ Grace before dinner.

LEt vs with one hart and voice confesse, that it is the wonderfull prouidence of God, whereby this whole world, which otherwise would decay, is preserued. It is his loue and kindnesse towards his creatures, whereby the life of each breathing thing is continued. All thinges without the grace of God, are vile and contemptible. It is he only in whom we liue, moue, and haue our being. Let vs therefore as becommeth

true Christians, craue at the hands of his goodnesse, the blessing of his holy spirit, to be powred vpon these his present gifts, prouided for our nourishment: and with the moderate receiuing thereof, to increase in our hearts thankefulnesse for the same, which is the onlie sacrifice that hee dooth require. Grant this O heauenly Father for thy sonnes sake, Iesus Christ the righteous Amen.

*The 24. Plant.*

¶ Grace after Supper.

EArnestly and in fayth, as behoueth true Christians, let vs lift vp our hearts and hands vnto the Lorde God almightie, who hath vouchsafed at this time, and at all times since the day of our natuitie and birth to succour and nourish vs with temporall foode: beseeching him of his abounda[n]t grace and goodnesse, to drop into our minds the deawe of his comfortable

foytable spirit, that as our bodies haue beene sufficiently sustained our soules may in like case, by the sweete and pleasant repast of his glorious Gospell, bee refreshed, through Iesus Christ the onelie Saviour and succourer of his faithfull people, Amen.

## The 25. Plant.

### ¶ Grace before Dinner.

MEat, drink, and cloth ordeined are
the life of man to lengthen,
His health from hazard to defend,
and euery lim to strengthen,
Wherefore tis euery Christians part
with reuerence them to vse,
Excesse to shun, which surfet breeds,
and health doth much abuse:
Remembring alwaies God aboue,
from whom these gifts proceed,
Whose prouidence appointed hath
these creatures for our need.
Vouchsafe therefore O Gratious God,
that euer as weeate,
We may remember thee that first,
in thy tribunall seate:
To feare thee for thy benefits,
and reuerence thy name,

From age to age: Amen, Amen
say all vnto the same.

## The 26 Plant.

### ¶Grace after dinner.

IEhoua high, whose holy hand
his people doth protect,
And as a shield of safe defence
preserueth his elect:
That King whose kingdome endlesse is,
whose power fils euery place,
Whom Sun and Moone obey and feare,
So glorious is his Grace:
His name be praised euermore,
of people hy and low.
His goodnes daily vnto vs,
who ceasseth not to show.
O let vs giue him hartie thanks,
with hart and eke with tongue,
Let praises spring most plentiously,
from lips of old and young.
No better sacrifice than this,
before him can we lay,
This is the sweete oblation,
that Christians ought to pay.
Wherefore the gifts of God most high
with thanks let vs partake,
Relieuing them that liue in lacke,
and beg for Christs sake:
So shall we find, when we do seeke,
and haue when as we craue,

As

As saith our Sauiour Iesus Christ,
whose death our life did saue.

Amen.

## The 27. Plant.

¶ Grace before supper.

NOwe and alwaies, O thou king of glorie, bee present at our refection, bleſſe and sanctifie this our foode and sustenance, increase in vs the gifte of thy grace, and kindle in our hearts the feruent fire of Christian charitie, that when we haue tasted and digested this our bodilie foode, we may bee touched with compassion towards them that are pinched with pouertie and want: imparting of our prouision to succour their needinesse, for his sake, that in the bowels of mercie and pitie gaue his heart bloud to bee shed for the deliuerance of our soules from the dungeon of damnation, Iesus Christ the iust, whose name be praised world without end, Amen.

## *The 28. Plant.*

### ¶ Grace after Supper.

GReatlie are wee bound to giue God thankes, by whose grace wee haue inioyed his creatures to our bodilie reliefe, and feele our selues satisfied. As it is therefore a speciall point of Christian dutie to praise God for his benefites: so let vs with humilitie & reuerence lift vp the eyes of our hearts vnto heauen, from whence all good gifts do descend, beseeching God to feed our soules with the foode of life and immortalitie: namelie, with his comfortable word and Gospel, which quickneth our soules, and maketh them able to flie aloft vnto heauen, that wee may there haue our conuersation and abyding, where our Father God almightie, our elder Brother Iesus Christ, and our comforter the holie Ghost, dwell togither in all felicitie and happinesse: to whom be all honour, power,

power, and dominion, for euermore, Amen.

## *The 29. Plant.*

### ¶ Grace before Supper.

AS watchmen watch in waste,
if God their watch withstand:
So builders build, but yet in vaine,
without Gods helping hand.
These be the words of Dauid iust,
of Israell crowned King,
Which true to be the holie Ghost,
hath proued in manie a thing.
And seeing good successe doth cease,
where God his helpe withholds,
But all things prosper luckily,
where he his hand vnfolds:
Let euery one that present is,
beseech the Lord in mind,
To blesse the meate and drinke which (we
prepared here do find:
That we may feele such fruit therein,
as comfort may restore,
Remembring God whose gifts they be,
and thanking him therefore, Amen.

## *The 30. Plant.*

### ¶ Grace after dinner.

BLessed be God, who day by day
his people doth preserue.

And

And giues vs ſtore of ſuſtenance,
which otherwiſe might ſterue.
Increaſe in vs thy heauenly grace,
his bleſſings to behold,
That we may praiſe and magn.
his mercies manifold.
The hungry he repleniſheth,
with neceſſarie food,
And filleth them with euery thing
that healthfull is and good.
Extoll therefore his powre will we,
and praiſe his holy name,
Which hath ordaind to ſerue our vſe,
both creatures wilde and tame,
Not only beaſts but fiſh and foule,
are made the meate of men:
His name be praiſd therefore, all ye
here preſent, ſay Amen.

## The 31. Plant.

### ¶ Grace before Dinner.

REdeemer and ſauiour of mankind ſweete Jeſus, which in the dayes of thy pilgrimage vppon earth, among other thy diuine myracles, didſt feed ſeuen thouſand with fiue Barlie loaues and two fiſhes, we beſeech thee to be preſent at this our Table, and ouerſee vs thy

thy ſeruants in receiuing our bodilie ſuſtenance, ſo diſpoſing our hearts by the ſecret inſpiration of thy power, that wee may for theſe and all other thy benefits ſhew our ſelues thankefull.

*The 32. Plant.*

¶ Grace after dinner.

ALmightie God, and moſt mercifull father, wee knowe that from thee, which art the rich treaſure of all good gifts: this our preſent foode dooth proceed, in conſideration whereof, like humble, obedient, louing, and faithfull children, we giue thee thankes through Chriſt our ſauiour Amen.

*The 33. Plant.*

¶ Grace before ſupper.

HAue ye not heard that creatures all
which reaſon want and wit,
Are made to ſerue the vſe of men,
by nature framed fit?
The end of mans creation is,
to glorifie the Lord,

Which

Which grant (O gratious God) we may fulfill with one accord.

Amen.

## *The 34. Plant.*

### ¶ Grace after Dinner.

AS we do feele our ſelues refreſht,
to let vs thinke of others lacke,
Exalting God who hath vs bleſt,
from belly leane and naked backe,
And though we leade our life in eaſe
and nothing want that needfull is,
Yet if we thinke our ſelues to pleaſe,
and not the Lord, we do amis:
The hungry therefore let vs feed,
and to the needie turne our eies,
Then God will wrap vs in the weed
of bliſſfull ſtate in ſtarrie skies.

Amen.

## *The 35. Plant.*

### ¶ Grace before ſupper.

MOſt ſweete Sauiour, the ſe-
cond perſon in trinitie, which
art the Manna of immortalitie,
and the bread of life, as thou thy
ſelfe teſtifieſt in thy holie Goſpell:
wee beſeech thee to purifie our
hearts

hearts and intrailes with the fire of thy spirit from the dross of sinne and vncleannesse, that being well clarified, these thy creatures may worke in vs their naturall qualitie: which is to nourish and releeue these our bodies subiect to manie wants, weaknesses and infirmities. Grant this wee beseech thee for thy mercies sake, Amen.

*The 36. Plant.*

¶ Grace after supper.

FOr so much as thy prouidence is woonderfull, O gratious God, as appeareth by the increase & multiplying of thy creatures in their kinde, to maunteine and prolong the life of man, to continue his health, to augment his strength and naturall abilities, we giue thee immortall thankes, as Christian dutie and obedience bindeth: beseeching thee to establish in vs a perpetuall remembrance of all thy benefites, for Jesus Christes sake thy

thy deare sonne, and our tender sa-
uiour, Amen.

## *The 37. Plant.*

### ¶ Grace before supper.

LOrd Iesus sauiour of mankind,
with publicans that satest at meat,
These creatures by thy grace assignd,
vouchsafe we may so drinke and eate,
As thou that sitst in glorious seate,
of endlesse blisse maist praised be,
Grant this O God, Amen say we.
Amen.

## *The 38. Plant.*

### ¶ Grace after supper.

ETernall thanks with heart and voice
to thee O Lord wee render,
Of sundry meates which sendest choise
our state thou dost so tender.
From this time forward giue vs grace,
in praises to persever,
And thanke thee for thy benefits,
at this time and for ever.
Amen.

The

## The 39. Plant.

### Grace before dinner.

MOst mightie and merciful father, of whose bountifull liberalitie wee taste the continuall sweetenesse: vouchsafe to caste downe thine eyes vppon vs heere prepared to receiue these thy creatures, which thou hast of thy goodnesse sent vs for our sustenance and nourishment: sanctifie both them and vs for thy sonnes sake Iesus Christ our sauiour, Amen.

## The 40 Plant.

### ¶Grace after dinner.

IN God the fountaine and the spring
of all thinges that are healthfull,
Let vs reioice in heart, and sing
his praises with the faithfull:
His mercies are so manifold,
that they exceed all number,
And Christianly them to behold
would offer cause to wonder.
Him only let vs laud and praise,
and magnifie his name alwaies.

The

## The 41. Plant.

### Grace before Supper.

NOtwithstanding we haue deserued no sparke of pitie nor compassion (O most mercifull Father) such is the horrour and heinousnesse of our sinnes: yet it pleaseth thee to let runne at libertie the riuers of thy prouidence for our refection: and day by day thou openest thy hand, filling vs with thy blessings: for the which we beseech thée giue vs grace to be thankefull, through Iesus Christ our Lord and Sauiour, Amen.

## The 42. Plant.

### ¶ Grace after supper.

GIue God all glorie, laud, and praise,
Who hath so freely sent vs food,
By due receipt whereof alwayes
The force of hunger is withstood:
O magnifie his holy name,
For endlesse is his care and loue,
Lo day by day we taste the same,

O

O let such loue our spirits moue,
To honour him as doth behoue,
And magnifie his name therefore,
Which praised be for euermore.
Amen.

*FINIS.*

¶ A briefe Praier
*in place of a Con-*
*clusion.*

Let

LEt thy mighty hand and outstretched arme (O Lord) bee still our defense, thy mercy and louing kindnesse in Jesu Christ thy deare Sonne our saluation, thy true and holie word our instruction, thy grace and holy spirit our comfort and consolation, vnto the end, and in the end: So be it.

O Lord increase our faith.

*Amen.*

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Cum priuilegio.